



shaly 70

Campbell 2 c. 8

This book was bought  
from the author in  
Dublin in 1871. Cromie  
was a curious character  
with the reputation of a  
learned scholar. I got  
him to write his autograph.

J. Campbell

Nov. 10. 1884. Niddry Lodge

P. 44. an attempt at a translation

P. 67. Cromie's Copyist. pointed out  
by Stokes, or by Kennerly with  
whom acquaintance was  
made. 13 years ago.



Lent to Hector  
Mac Leann  
June 6. 1876

R. Campbell  
Dublin December  
1871.  
P.44. & 67

THE  
AMRA CHOLUIM CHILLI  
OF  
DALLAN FORGAILL.

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THE ORIGINAL IRISH AND LITERAL TRANSLATION.

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O'BEIRNE CROWE.

DUBLIN:

M<sup>c</sup>GLASHAN AND GILL, 50, UPPER SACKVILLE-STREET.

LONDON: WILLIAMS & NORGATE, 14, HENRIETTA-ST., COVENT GARDEN;

AND 20, SOUTH FREDERICK-STREET, EDINBURGH.

1871.

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Price 7s. 6d.

By the Editor.

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THE CATHOLIC UNIVERSITY

AND

The Irish Language.

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THE  
AMRA CHOLUIM CHILLI

OF  
DALLAN FORGAILL:

NOW PRINTED FOR THE FIRST TIME FROM THE ORIGINAL IRISH  
IN  
lebor na huidre,

A MS. IN THE LIBRARY OF THE ROYAL IRISH ACADEMY;

WITH  
A LITERAL TRANSLATION AND NOTES,  
A GRAMMATICAL ANALYSIS OF THE TEXT,  
AND COPIOUS INDEXES.

BY  
J. O'BEIRNE CROWE, A.B.;

GOLD MEDALLIST IN ANCIENT CLASSICS AND ANCIENT LITERATURE;  
GOLD MEDALLIST IN THE CELTIC LANGUAGES AND LITERATURE;  
LATE PROFESSOR OF CELTIC, QUEEN'S COLLEGE, GALWAY;  
AND EXAMINER IN CELTIC FOR THE QUEEN'S UNIVERSITY  
IN IRELAND.

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BY THE EDITOR.

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SCOLA NA ESERȚE (TIDINGS OF THE RESURRECTION), from Lebor na hUidre, with a Literal Translation,—*For the Editor. Dublin, 1865.*

DAM LIAC (DULEEK), ITS ORIGIN AND MEANING.—*For the Editor. Dublin, 1866.*

THE PAETH PIADA (GUARDSMAN'S CRY) OF ST. PATRIC, AND ITS ANCIENT PREFACE; from the Liber Hymnorum, T.C.D., with a Translation and Notes.—*The Journal of the Royal Historical and Archæological Association of Ireland, for April, 1869.*

RELIGIOUS BELIEFS OF THE PAGAN IRISH, Essay on, *ib.*

AIDED EĆAĆ MAIC MAIREŌA (THE DESTRUCTION OF EOCHO MAC MAIREDA); from Leb. na hUidre, with a Translation and Notes.—*The Journal of the Royal Historical and Archæological Association of Ireland, for January, 1870.*

TAIN BO FRAIĆ (THE SPOIL OF THE COWS OF FROICH); from the Book of Leinster, H. 2. 18. T. C. D., with a Translation and Notes.—*Proceedings of the R. I. Academy (Irish MSS. Series), 1871.*

SIABAR-ĊARPAT CON CULAINĎ (THE DEMONIAK CHARIOT OF CU CHULAINĎ); from Leb. na hUidre, with a Translation and Notes: and an appended Essay on the "Ancient Irish Chariot."—*The Journal of the Royal Historical and Archæological Association of Ireland, for January, 1871.*



To John F. Campbell Esq.  
from the Editor with his most  
respectful regards.

## THE EDITOR'S INTRODUCTION.

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THE occasion of the composition of the *Amra*, or *Elegy* of Columb Cille, is fully stated in the ancient preface ; it is therefore unnecessary to repeat what is there already given. In order, however, that the reader may be able to carry with him from the outset a fair idea of both Author and Poem, I shall here quote a few passages from Colgan's *Life of St. Dallan* (*Acta Sanctorum*, p. 203, *et seqq.*).

"In the times of Aed,<sup>1</sup> son of Ainmere, monarch of Ireland, about the year of Christ 580,<sup>2</sup> there flourished in the same kingdom a man of illustrious ancestry, by name Eochaid, and by cognomen Dallan, who splendidly adorned nobility of race by great comeliness of virtues. He was born in a district of Connacht bordering on Ulster,

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The following notes are Colgan's own: anything I add will be enclosed in brackets, and marked "Ed." Colgan introduces his notes with the remark, "Because the acts of this saint have not come to my hands, these things which have presented themselves about him as worthy of remark, I have taken chiefly from the history of the Acts of the Synod of Druimm Ceta, and from the Life of St. Columb."

<sup>1</sup> *In the times of Aed, Monarch of Ireland.* So is expressly held in the Preface to the Acts of the aforesaid synod of Druimm Ceta, and in the Life of St. Columb, cap. 218.

<sup>2</sup> *About the Year of Christ, 580.* King Aed, according to the common catalogue of the kings of Ireland, and the Annals of Donnegall [Four Masters], began to reign in the year 571, or, according to others, 576, and he reigned 27 years. With his time then, and so in the year 580, St. Dallan flourished, especially since he lived after the death of St. Columb, who died, according to Ussher, in the year 597, or at least after the year 590. [The year 597 is the true date. See Dr. Reeves's Introduction to his Adamnan's St. Columba, p. lxxviii].—ED.

which the ancients called *Masrige*, and *Cathrige Sleacht*,<sup>3</sup> but which the moderns name *Teallach Eathach*.

His mother's name was Forchella,<sup>4</sup> from whom himself, too, it is thought, is called Dallan Forgaill,<sup>5</sup> or Forcellius; and his father was Colla,<sup>6</sup> son of Erc, of the race of Colla surnamed Uais,<sup>7</sup> King of Ireland; his cousin-german was Maidoc of Ferns,<sup>8</sup> the very renowned archbishop of Leinster, grandson of the same Erc from his son Sedna, or Sedonius.<sup>9</sup>

Colgan, after speaking of the great learning of Eochaid, and explaining the word *Dallan* (the blind), an epithet which he received from his having, through the severity of his studies, lost the use of his eyes, thus proceeds:—

“He wrote in the native speech and in ancient style several little works, which cannot in later ages be easily penetrated by many otherwise well-versed in the old native idiom and antiquity; and hence they are illustrated by our more learned antiquaries with scattered commentaries, and as rare monuments of our ancient language and antiquity, it is customary to lecture on them, and expound them in the schools of antiquaries of our nation.

“Among these is one panegyric or poem, now and

<sup>3</sup> *Masrige*, &c. Thus it is held in the aforesaid Preface.

<sup>4</sup> *His mother's name was Forchella*. Thus is it held in the same place, and is it gathered from Blessed Marianus Gormanus, and from the author of the Martyrology of Tamlacht, who calls him the son of *Forgall*. But his father was not called Forgaill or Forchella, but Colla, . . . whence that was his mother's name.

<sup>5</sup> *From whom himself, it is thought, is called Forgaill, or Forcellius*. So the same Preface testifies.

<sup>6</sup> *But his father was Colla, son of Erc*. So the same Preface, and the Life of St. Columb, cap. 2, 18, and the Genealogical Menologium, cap. 12.

<sup>7</sup> *Son of Erc, of the race of Colla Uais*. Thus it is held in the same place, but the

Genealogical Menologium says that this Erc was, from his son Feredach, grandson of King Colla. But the Life of St. Maedoc, and others, say that the same Erc was the grandfather of both St. Dallan and St. Maedoc; but the grandfather of St. Maedoc was not the grandson of King Colla, but many degrees removed from him. . . . And this opinion pleases me the more, because it is more likely that those who lived at the same time were the same distance of degrees from the common trunk, than that one of them should be many more.

<sup>8</sup> [Here Colgan refers to his Life of Maedoc, whose day is the 31st January].—Ed.

<sup>9</sup> *Grandson of the same Erc from his son Sedna*. So the Irish Life of St. Maedoc, chapter 72, &c.

always held in great esteem, on the praises of St. Columb, and entitled *Amra Choluim Chille*,<sup>10</sup> that is, "The Praises of Columb of the Churches." The occasion of the composition of this little work is recorded to be as follows : After St. Columb had come from Britain to Ireland to settle certain disputes which had arisen between the monarch of Ireland, Aed, his relative, and the chiefs of Dal Riata and Leinster, and other subjects ; and after he had attended before the same king, and the nobles of the kingdom, in a certain synod of Druimm Ceta, assembled for this purpose in the region of Cianachta,<sup>11</sup> while the assembly was being broken up, and all things were succeeding according to the wishes of St. Columba, with the hope of general peace and concord, St. Dallan comes to St. Columb, and offers him a certain poem, which he had composed in his praise. But while that poem was being partly read, and the holy man was strongly feeling certain sudden emotions of vain complacency, he was admonished by St. Baithene, his disciple, then standing near, that a great troop of evil demons appeared scoffing above his head, and when the holy man with astonishment saw the troop, he was struck with compunction of heart, and immediately he forbids the praises written by St. Dallan to be further produced or published : adding that no one [should be praised] in life, which he might badly end ; that he alone who had run well in the *stadium*, and had ended his race successfully, should be praised after his death. And when Dallan could by no

<sup>10</sup> *Amra Choluim Chille*, that is, *the Praises of Columb of the Churches*. I have in my possession one copy of this work, beautifully written, but, putting aside a few scattered commentaries which it contains, it is penetrable to a few only to-day, and these most learned. [I shall try to make the present translation rank me as one of the successors, though *longo intervallo*, of Colgan's "*peritissimi*."]—ED.

<sup>11</sup> *In the region of Cianachta*. Druimm Ceta is a place in the Diocese and County of Derry, at the River Roe, to-day and always venerable especially on account of the many pilgrimages, and the public Theophory which, on the festival of All Saints, in memory of the aforesaid synod there celebrated, is there annually made, with an immense concourse from all the neighbouring districts.

contrivance obtain the publication of the praises he had written, he insisted that he might be allowed to follow out his [St. Columb's] life, in case that it should be happily ended, with praises after his death : and this he accordingly obtained.

"The Saint accordingly, having returned to Britain, died after some years, and immediately as soon as he died, St. Dallan received by angelic ministry the announcement of his death, and composed that very learned little work which we have mentioned : and when he had finished this, he was regifted with the<sup>12</sup> immediately-lost light of his eyes, and further received a promise that the person, who would recite these praises from memory and from mind, would close his life with a happy end." Of the other works of Dallan, Colgan says :—

"He composed, also, another poem<sup>13</sup> for the death and funeral praise of Senan, Bishop of Inis Cathaig (Scattery Island), which, on account of antiqueness of style and antique gracefulness, is among those fond of antiquity always in great esteem : and on account of the grace of preservation from blindness and other special indulgences, which are believed to be granted by God to him who recites it from memory, it is among devout persons held in great veneration.

He composed also a third little work in praise of St. Conall,<sup>14</sup> surnamed Coel, Abbat of Inis Coel,<sup>15</sup> in Tir Connail (now Iniskeel in Donegall). Of him also he

<sup>12</sup> [The meaning is that Dallan, to whom Columba allowed the use of his eyes while making the poem, lost that use immediately on finishing it, but was immediately regifted with it].—ED.

<sup>13</sup> *Also another poem.* I have in my possession this little work, which can hardly be taken in to-day without illustrations of antiquaries. [There is a copy of this

Amra in H. 2. 16 : T. C. D. : and another in H. 3. 17 : T. C. D., and fragments in various manuscripts].—ED.

<sup>14</sup> *In praise of St. Conall.* This is recorded in the aforesaid Preface, but whether it is still extant or not is unknown to me.

<sup>15</sup> *Conall, Abbat of Inis Coel.* This church is in an island, surrounded by the

begged strenuously that, by the intervention of his prayers and merits, he might deserve to enjoy the honour of a tomb the same with himself (that is, to be buried with him), and this, granted by the Divine goodness, he obtained."

The above extracts, regarding Dallan and his poetry, will be quite sufficient. I shall now proceed to give my reader the plan of publication I intend to adopt.

The work will be finished in two Parts. Part I. (the present) contains the Ancient Preface; the *Exordium*, or Prelude to the Amra and the Amra proper with their ancient commentaries, and a literal translation of the whole. Part II. will contain topographical, biographical, and historical notes; a critical and grammatical analysis of every word in the text, and copious Indexes. And as the Lebor Brec's<sup>16</sup> Preface to the Amra supplies several important records omitted in that of Lebor na hUidre, this preface also will be given, together with the marginal notes and secondary glosses of the present copy, and with literal translations. The poetic characteristics of our poem will be examined in an Appendix, which will also say a word or two on Irish poetry in general. The text, to distinguish it from the commentaries, is given in large letters, and exactly as it stands in the original, and on the whole I have strong hopes that my Amra, when completed, will receive the approbation of my spiritual friends, St. Columb and St. Dallan above, as well as that of my literary friends here below.

DUBLIN, *August*, 1871.

J. O'B. C.

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ocean, in the district of Tirconnaill, which is called *Bugellaigh*, and in the diocese of Raphoe, and in this church St. Conall is venerated on the 12th May. [St. Dallan's day is the 29th January].—ED.

<sup>16</sup> A defect of one page in Lebor na hUidre is supplied from the Lebor Brec, which, though only a fragment, fortunately preserves the last leaf of the Amra, and the greater portion of the preface.].—ED.

## REMĖOCUL.

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LOC do'nd pem[ſ]ocul-ra ćetur Ðruimm Ceta, ap ip  
ann doponad in mór-dál Ðromma Ceta : in alio locó  
immoio, doponad corp ino immuin o þein immach, ut porę  
apparet. In amþín Aedae meic Anmepech doþigned :  
peppo—Dallán Þoręaill do Marpaęib Maige Slećt :  
tucait—ap poćtain píchio dó féin, ę alíur per re. Trí  
tucaitę uero ap a tamic Colum Cille a hAlbain in  
hÉřino in tan řin .i. do řúaplucuo Scannlán Móir, meic  
Cino Fáelad, říz Orpaire, řřur in deoćaid ip řátaięer,  
ę do aręuo inna řileo in hÉřino (ap řobar ino innařba  
ap a řpomoaćt, ap nobio .xxx. i cléir cac olloman, ę  
arų. i cléir cac anpaio) : ę do řiduęuo eęer řipu  
hÉřenn, ę Alban im Ðal Ríata. ę ip eo atęepat no con  
acca Colum Cille Éřinn in tan řin, ár nobio břeit đar  
a řuilib : ę ip eo řotera řein, ap řogell pemio řein ic  
oul řarip na řéębađ Éřino o řein immać, dicens :

    Fil řuiln ęlar,  
    Řéębar Éřinn đar a har :  
    No con ácebá řarpořhá  
    Řipu Éřeno náć a minna.

Cotuđćaid řarpm Colum Cille ip inn ařpect oęur  
coréřiaćt řoćande pemio do řáelęi řřur. Mađ řar  
penćar ele, immoio, ní eřpaćt neć pemio aćt Ðomnnall  
mac in říz, ap atřubairę in ří co ná heřřeo neć pemio :  
ap řořřęur aní imm o tán:c, ę ní ř'ba maić leiř a  
ćićtain, ap ní u'bo áil leiř aręuo na řileo, no řuarplucuo

## FORESPEECH.

---

THE place for this forespeech, firstly, is Druimm Ceta, for it is in it was made the great meeting of Druimm Ceta: in a different place, however, was made the body of the hymn from that forth, as appears after. In the time of Aed, son of Anmere, it was made: author—Dallan Forgaill of the Masraige of Mag Slecht: cause—for reaching of heaven for himself and for others through it. Now there are three causes for which Colum Cille came from Alba to Eriu that time—namely, for the releasing of Scanlann Mór, son of Cend Faelad, king of the Osrarians, with whom he went in pledgeship: and for the staying of the poets in Eriu (for they were in banishment on account of their burdensomeness, for there used to be thirty in the company of each *Ollom*, and fifteen in the company of each *Anrad*): and for pacification between the men of Eriu and of Alba about Dal Riata. And it is it they say, that Colum Cille by no means saw Eriu that time, for there used to be a bandage over his eyes; and it is it that caused that, because he promised before that at going past it, that he would not view Eriu from that forth, saying:—

There is a grey eye  
That will view Eriu backwards:  
By no means will it see afterwards  
The men of Eriu or its women.

Colum Cille then came to the assembly, and several rose up before him for welcome to him. If it is according to another tradition, however, there rose not up one before him but Domnall, the king's son, for the king said that there should not rise up one before him; for he knew that about which he had come, and his coming was not thought







well of by him, for the staying of the poets, or the releasing of Scanulan was not pleasing to him. So that it is then Columb Cille blessed this Domnall, because he was reverent to that extent. So that his blessing was thought ill of by the queen, for he was a stepson to her : so that the cleric grew angry towards her, so that she said to the cleric : " Very great is the craneing on which thou art." " Thou hast leave," says the cleric, " to be on a craneing on which thou art : thou hast leave," says the cleric, " to be on a craneing." So that it is then she was turned into a crane, so that her handmaid took to reproaching the cleric, so that she turned into another crane : so that those two cranes are from that hither in Druim Ceta, as some say.

The poets after that came into the assembly, and a poem of praising with them for him, and *aidbsi* (chorus) is the name of that music ; and a surpassing music was it, as Colman Mac Lenene said :—

Blackbirds beside swans, ounces beside masses,  
Forms of peasant women beside forms of queens,  
Kings beside Domnall, a murmur beside a chorus,  
A taper beside a candle [is] a sword beside my sword.

And together they used to make that music. Dignity of mind came for the cleric, so that the sky above his head was full from demons, so that this was manifested to Baithene ; and that he rebuked the cleric, and that the cleric after that brought his head under cover, and that he did penance, and that he raised after that his head from its cover, and that a great fog sprang from his head, and that the demons scattered from it before that fog. And twelve hundred was the number of the poets as a certain one said :—

As Mael Choba of the companies was once  
At Ibar Chind Trachta in the west :  
Twelve hundred poets—he them found  
By the Yew in the north-west,  
Refecation of three melodious years  
Mael Coba the chief gave to them :  
It shall live to the day of pale judgment  
For the well-formed race of Deman.

Co rõpõrt Colum Cille iar̃ peim nã p̃ledu 7 con ep̃baip̃t  
p̃p̃i h̃Aed :

Cormac cain buic̃ neoit,  
Nua molta, ep̃inã peoit :  
Ĩr ed̃ polegur̃ põt̃-ep̃aed—  
Ceimmaip̃ mol̃tiaip̃, maip̃g̃ aep̃tiaip̃, Ãed !  
Cain iñ r̃ug̃ ar̃ ã paep̃-[p̃]aig̃tib̃ rug̃thiaip̃ ;  
Maip̃g̃ iñ iãt̃ echnaip̃c̃ aip̃tiaip̃ !  
Ãpãd̃ clot̃ : cain iñ p̃eim̃ p̃iãdaip̃t̃ b̃i :  
Dõp̃iãp̃t̃et̃ mãim̃ mol̃taip̃d̃i.

Dõp̃onãd̃ coim̃med̃ nã p̃led̃ iar̃ peim̃ põ Ep̃im̃d̃ 7  
põdig̃baip̃t̃ iar̃ peim̃ ã cliãpã .i. xxi. i. cl̃eip̃ iñd̃ Ollomañ  
7 xii. i. cl̃eip̃ iñd̃ ãnp̃iãd̃.

Ĩr iar̃ p̃iñ bãi Colum Cille i cuñcĩd̃ Scandlãim̃ põp̃  
Ãed, 7 ni tãp̃dãd̃ dõ ; con ep̃baip̃t̃ p̃ium̃ dãñ p̃p̃i Ãed, ĩp̃  
ẽ nong̃ebãd̃ ã app̃ã im̃mẽ im̃m̃ iãimẽp̃gĩ ce bẽ balẽ nobet̃,  
7 põcomallãd̃ amlãd̃. Colmãñ mãcc̃ Com̃gellãñ, im̃mõp̃õ,  
ĩp̃ ẽ puc̃ im̃m̃ b̃peit̃̃ etep̃ p̃ipũ Ep̃eñd̃ 7 Albañ, 7 dõ Dãl  
Riãtã dõ p̃idẽ ; 7 ĩp̃ p̃ĩp̃ dõp̃ig̃nĩ Colum Cille im̃m̃ bãĩdẽ  
iñ tãñ põpõ lenam̃ bẽc̃ iñ Colmãñ, ut̃ dĩxĩt̃ :

Ã chubur̃ con : ã anim̃ gl̃añ ;  
Ãpõ põic̃ d̃uit̃ : d̃alẽ põic̃ d̃am̃.

7 ap̃beip̃t̃ Culum Cille ĩp̃ ẽ dõgẽnãd̃ p̃ĩt̃ug̃ud̃ etep̃  
p̃ipũ Ep̃eñd̃ 7 Albañ : 7 ĩp̃ ĩ b̃peit̃̃ puc̃, “ã p̃ec̃t̃  
7 ã p̃lõgẽd̃ lã p̃ipũ Ep̃eñd̃ dõg̃p̃ẽr̃,” ap̃ ĩp̃ [p̃]lõgẽd̃ lã  
p̃onnaib̃ dõg̃p̃ẽr̃ : “ã caiñ 7 ã cobãc̃ lã p̃ipũ Albañ ;” nõ,  
“am̃ muip̃-cobãc̃ nam̃mã lã p̃ipũ Albañ: õ̃ peim̃ im̃mac̃,  
im̃mõp̃õ, lã p̃ipũ h̃Ep̃enñ.”

Tãnic̃ iãp̃am̃ Dãllañ, ap̃õ-ollom̃ h̃Ep̃enñ iñ tãñ p̃iñ  
dõ acallãim̃ Cholu[i]m̃ Chilli, coim̃d̃ and̃ põgab̃ iñ pem̃-  
pocul̃ dõ : 7 ni p̃el̃eic̃ Colum Cille dõ ã d̃ẽnam̃ p̃ẽc̃ ã-  
peim̃, coñ d̃ep̃nãd̃ iñ am̃p̃ip̃ ã ẽĩp̃tẽc̃tã, ap̃ ap̃beip̃t̃ p̃p̃i

So that Columb Cille after that stayed the poets, and that he said to Aed :—

Cormac well broke battle,  
New [his] praisings, withered [his] jewels :  
It is it I have read wheel-poetry—  
A blessing that one is praised, woe that one is satirized,  
Aed !  
Fair the juice which from its free lawns is sucked :  
Woe the absent land that is satirized !  
Renowned ladder : fair the course they living drive ;  
The treasures of praisers remain.

The refection of the poets was after that made over Eriu, and their companies were diminished after that—namely [only] twenty-four in the company of the Ollom, and twelve in the company of the Anrad.

It is after that Columb Cille was making the demand of Scandlan upon Aed, and he was not given to him ; so that he said accordingly to Aed, that it is he [Scandlan] who would get his shoes about him [Columb] about midnight, whatever place he should be, and it was so fulfilled. Now, Colman, son of Comgellan, it is he who gave the judgment between the men of Eriu and of Alba, and he was of Dal Riata ; and it is with him Columb Cille made the embrace the time the Colman was a little infant, as he said :—

O tree of hounds : O pure soul !  
This is a kiss to thee ; deal thou a kiss to me.

And Columb Cille said, it is he who would make pacification between the men of Eriu and of Alba : and it is the judgment he gave, “ Their expedition and their hosting with the men of Eriu always,” for there is hosting with territories always : “ their tribute and their exaction with the men of Alba ;” or, “ their sea-gathering only with the men of Alba, but from that forth with the men of Eriu.”

Then Dallan, chief Ollom of Eriu that time, came to converse with Columb Cille, so that it is then he recited the forespeech for him : and Columb Cille did not allow him the making of it beyond that, that he should make it

mapb bar chubaid : 7 ip do cendnaib poṭpíall Dallán  
a dúain do dénam. Dopaingep̃e tṛá Colum Cille do  
Dallán innappa 7 top̃te in talman ap in molad-ra,  
7 ní paḡaib, ac̃t nem dó f̃ein 7 do cẽc oén non-  
gebad cãc dúa, 7 doṛucébad eṭep̃ chéill 7 ṛoḡur,  
ut quidam dixit :—

Ampa Colum—cãc dia  
Cep é noḡgeba co pollan,  
Roṛía in ṛind-[ṛ]laĩt f̃ia,  
Roíṛ Dia do Dallán.

Ṭrí comap̃ta, immopo, doṛat Colum Cille dó in tan  
doḡénad .i. mapcãc eĩc alaid noim̃p̃ped dó éṭp̃ẽc̃t  
Colum Chillí, 7 in cétna ṛoccul noṛĩaḡped in mapcãc  
commad hé top̃ãc in molta, 7 a ṛuile do lécũd dó céin  
nob̃ẽt ic a dénam. Ic Ac̃t Féne dan im Mide doṛonad  
in molad-ra, ut Mael Suthain dixit : adp̃ẽt, immopo,  
Ṕep̃domnach, comap̃ba Colu[ṽ]m Chillí, ip íap̃ Slige  
Aṛṛail pocanad, ó tá Dún nan Aṛṛbed cor in cṛoip̃ ic  
Ṭig Lommá[ṽ]n. Anamain eṭep̃ dá nin inṛo .i. nin i  
top̃ṛuc̃ in molta 7 nin in a deṛiũd .i. “Ní d̃ip̃ [ṛ]céoil”  
7 “Nimúain.” No ip ḡobul di .i. p̃ecne de-chubaid .i.  
dá ṛon no a tṛí do t̃inñp̃ẽt̃ul o aén ṛiḡ beor̃ .i. diaid  
inḡaid, 7 ṛon o ṛiḡ ip éṭp̃amail in a dúaḡ ṛiḡe.

Dia, Dia, 7c. Ip aip̃ emnar in cé̃t ṛocal ap abela,  
no ap laim̃i in molta, ut ep̃t, Deur, Deur meur, 7c.  
Ip é, immopo, a ainñ ṛein lap̃ in ḡóedel “aṭ̃ep̃ṛuc̃  
in ḡũēn ḡná̃t,” ap bíti tṛi quale cormale labap̃tha ic  
ṫiledaib na ḡoedeil̃ge .i. aṭ̃ep̃ṛuc̃ in ḡũēn ḡlá̃t, 7  
ainṛi-mod, 7 adíabul, 7 ip í ṛo aic̃ne cẽc̃ai díb. Ip é  
inṫ aṭ̃ep̃ṛuc̃ quidem emnad óen-ṛocul in oen-inũd ip inḡ  
ṛunn 7 cen lenamain dé ó ṛein inmãc̃. Ip é, immopo,  
ainṫe-mod a inṛĩp̃ein o mũd inũd .i. inṫ óen-ṛocul do ṫá̃u

in the time of his death ; for he said, to one dead it was fitting : and it is of headlets [*capitula*] Dallan proceeded to make his poem. Now Columb Cille promised to Dallan the gifts and products of the earth for this praising, and he did not take them, but heaven for himself and for every one who would recite it each day, and would understand it between sense and sound, as a certain one said :

Columb's Amra—every day  
Whoever will recite it completely,  
Will reach the good bright kingdom  
Which God granted to Dallan.

Now three signs Columb Cille gave him the time he should make it—namely, a rider of a speckled steed would announce to him the death of Columb Cille, and the first word the rider would utter, that it was to be the beginning of the praising, and that his eyes would be allowed to him, while he should be at the making of it. At Feni's Ford again in Mide [Meath] this praising was made, as Mael Suthain said : Ferdomnach, however, successor of Columb Cille, declares it is behind Assal's Way it was chanted, from where the Fort of the Balustrades is to the Cross at Lomman's House. *Anamain* between two *Ashes* this ; that is, *Ash* in the beginning of the praising, and *Ash* in its ending ; namely, *Ni dis* [*s*] *ceoil* and *Nimuin*. Or it is *fork of two*, that is, bi-rhyming narration ; that is, to begin two sounds or three from one tree still ; that is, one after another ; and a sound from a tree which is different after that.

“God, God,” &c. It is why he doubles the first word—on account of the rapidity and avidity of the praising, as is, *Deus, Deus meus*, &c. But the name of that with the Goedel is “return to a usual sound ;” for there be three similar standards of expression with the poets of the Goedel ; that is, *re-return to a usual sound*, and *renarration mode*, and *reduplication*, and this is the mark of each of them. The “return,” indeed, is a doubling of one word in one place in the round, without adhering to it from that forth. The “renarration mode,” again, is renarrating from a like mode ; that is, the one word—to say it frequently in the

commenic ip ino puno con etarptaideēt focul ele etarpu, ut ept hoc .i.

Ric in riēbe ritlar maḡ,  
Ric in dam trī coēcait ḡlono :  
Ric in ḡilla ḡurmar, ḡano,  
Foracairb Cú Dínire donn.

Ip é, immoro, adíabul .i. apílliud .i. do-emnad, ut ept hoc, .i.

Agur, águr, iar cén cén,  
Dit i péin péin, ní rít rít :  
Amal cáic cáic, co brát brát,  
In ceē trát trát, cid rcít rcít.

Da epnail díb ro ip ino remfocul-ro—ateppuc in ḡuēn ḡnát, ocur ainri-mod : ainre-mod, immoro, namná fogabar i curp ino immuin.

ΔΙΑ, ΔΙΑ—DORROGUS RIA TIAS INN A ḡNU'IS .i. atagur Dia, no ḡuoin Dia, ríariu thíar in a ḡnúr, no in tan, no ino inobaid tíar.

CULU TRÍ'A NEIT.—Forcéed, no formolad fil híc : ḡ con na bitír ḡnee forcéeda, foir in dícned ḡ doēned ḡ cennacpor, ut quidam dicunt. Díd dan néit .i. ḡuin, ut dicuntur :—

Rob é do leēt i parēe  
Iar do néit réol riraiēte :  
Ructar i capp inoiaid píl  
Do [p]racc, a rcáil, di á coem-chill.

.i. Amal téit carpat repda tré cáē, co rop amlaid deē m' ainri-rea tría cáēn [d]emna doēm nime.

CULU .i. forcéed puno incondilid, ap ip “cul” in focul ḡnátac, acē poēuill in pílí .u. puno do línad na pílueēta ; no, do dúaiēnḡud na focul tría dígbail ocur tria tórmach ocur tría incumpḡugud do dénam inrib. ḡ atát trī ḡnee fair .i. dícned ḡ doēned ocur cennacpor.

round, with an intervention of other words between them, as is this :

Came the foam [which] the plain filters,  
 Came the ox through fifty warriors ;  
 [So] came the keen, active lad,  
 [Whom] brown Cu Dinisc left.

But “reduplication” is, namely, “refolding;” that is, “bi-geminating,” as is this :

I ask, I ask, after long, long,  
 To be in pain, pain, not peace, peace :  
 Like each, each, till judgment, judgment,  
 In each time, time, though fatigue, fatigue.

Two divisions of these in this forespeech : “return to a usual sound,” and “renarration-mode;” but “renarration-mode” only in the body of the hymn.

GOD, GOD—I HAVE ASKED HIM ERE I COME TO HIS FACE.  
 .i. I implore of God, or I ask of God ere I come to his face, or the time, or the period I come.

FOR CHARIOTS THROUGH BATTLE.—“Obscuration,” or “superabundance,” here ; and that appearances of “obscuration” might not exist, the “be-heading,” and “bi-heading,” and “head-changing” have been established, as some persons say. “Neit” also means, that is, *wound*, as is said :

May thy monument at dawn-breeze be  
 After thy death-wound a sail ever to be driven ;  
 Borne may [she] be in a chariot after a horse  
 Thy wife, O hero, to her beautiful church.

That is : as a serrated chariot goes through battle, may it be so my soul shall go through the battle of demons to heaven.

“Obscuration” here in a special way, for *cul* is the usual word ; but the poet added .*u.* here for filling of the poetry ; or for making the words hard to be known through diminution and through increase and through immutation being made in them. And there are three forms on it, [on “obscuration,”] that is, “be-heading,” and “bi-heading,” and “head-changing.” The “be-heading” is—to cut its own head



Iʀ é in díchneð a cheneð do gairt do'nd [ʃ]ocul ʒ cen ní ele in a mað, ut dixit poeta :—

Dál roúalup—mór in baer—  
Iʀ inð arup huar Opuimm :  
A mmo Chomdiu, a rí rú rá,  
bui biu ba bér ni éiar.

“Rú rá”—Iʀ é in dermepeçt and rein : ar Iʀ “rún rán” podlect. Iʀ e, uero, in doçneð da cenð fair .i. a cenn féin ʒ cenð ele ; ʒ commað é a díler in liʒtur dédenaç inð [ʃ]ocuil do emnað, amal doçneðea “benn” do'ndí ar “ben,” ut dicitur :—

Lainn fir néit faðb corcra ;  
Téit dáig De demin ni tercda ;  
Forpuim tenð do çpund oçtga ;  
Ðnað cenn i çrúb Chon eçtga.

Commað hi réç nobét in dermepeçt híc .i. a cheneð féin for inð [ʃ]ir út ʒ cenn neic ele in a láim ; açt çena Iʀ in eplabpa féçtaip inna hairi ʒ ní hi réç. Commað hé in dermepeçt híc “ní tercda,” ar potuilled “da” forp in pocul cept : açt çena inpeçtar rein, ar ní “deicneð” iarn dílrí tormaç pillaiði, açt Iʀ “formolað fileð ;” ʒ Iʀ é ro a dermepeçt riðe :—

Céim o locaib do linn ól  
Co gloðaib clú nað gando ón :  
Teçt pec eoçu i cind çpíçe—  
Maic bethu im bite annón.

Cade din in deçneð Iʀ inð pund aʒpubrummap. “Lainn fir ʒc. Nin. “Tenn” do dénam do'nd ni ar “ten” .i. tene, ar daig go po[ʃ]peçnað do “chenn” : ocur déçneð iarn dílrí rein. Iʀ amlað ro, immopo, dermepeçtaiztur na hepnail-pea in alup librip .i. díchneð amal atá “dochupin” .i. tellað a cheneð dé .i. ’n “et,” ar Iʀ “docup[ɪ]net” pobui de priup. Iʀ e, immopo, in deicneð, ut erç “maelan” .i. “án” in cenð ele : Iʀ é in cenðnaçpor, ut erç “penchar,” ar Iʀ “penchar” pobúi de priup. Iʀ e ro inpeçhað nan dermepeçt-pea .i. ni díchneð iarn dílrí digbáil pillaiði ʒ ni díchneð iarnð inð ar[ʃ]aðe cipeð apile. Aʒaill and dan, Iʀ



off the word and without anything else in its place, as some one said :

A meeting I appointed—great the folly—  
 In the stand above Druimm :  
 O my Lord, O king of noble mysteries!  
 . . . . . &c.

“Ru ra”—it is the example there ; for it is “run ran” that was lawful. But the “bi-heading” is—two heads on it, that is, its own head and another head ; and that its propriety may be the doubling of the last letter of the word, as if *benn* were made of what is *ben*, as is said :

The desire of a man of battle [is] purple spoil ;  
 God’s fire comes gloomy, not rare ;  
 A strong stroke [is] from a shaft of eight hands ;  
 Usual a head in the fist of Cu of deadliness.

So that it be in matter the example may be here, that is, his own head on that man, and the head of another one in his hand ; but yet it is in speech these proprieties are viewed, and not in matter. So that it be the example here, “*ni tercda*,” for “*da*” was added to the proper word ; but yet that is criticized, for the increase of a syllable is not “bi-heading” according to propriety, but it is a “super-abundance of poets ;” and this is the example of that :

Advance from lakes for a net of twists,  
 With celebrities—a fame not narrow this :  
 Coming past horses in the end of a territory—  
 Good the life in which there is plentiness.

What, then, is the “bi-heading” in the round we have spoken. “*Lainn fir*, &c.” Not difficult. To make *tenn* of that which is *ten*, that is, *fire*, with a view that it may answer to *cenn*, and that is “bi-heading” according to propriety. The following, however, is the way these divisions are exemplified in other books, that is, “be-heading” as is *dochusin*, that is, cutting its head off it ; that is, the “et,” for it is *docuis[i]net* it was formerly. But the “bi-heading” is as is *maelan*, that is, *an* is the other head : the “headlet-changing” is as is *senchas*, for it is *fenchas* it was formerly. The following is the criticism of these examples, that is, diminution of a syllable is not

íat na focail gnáta indiu “docuiri,” γ “maelán,” γ “penchar.” Iarín arpaṭaib dín ata deirmepeṭta runt : ar poṭtar íat na focail gnáta acu ríde “docuiriṇet” γ “mael” γ “penchar.” Iγ é, immoio, in cennaṭpoṭ indiu “penchar” do denam do’nd [p]ocul ar “penchar :” ar iγ é in gnátaṭ indiu “penchar,” ut dicitur :—

Fégraít filib Fáil iṭoṭ  
 Penṭar co feig la Feigoi :  
 Maṭ íar mal caṭ maige immaṭ,  
 Doṭpoṭice dóine Dubtaṭ.

“Penṭar :” iγ é in dermepeṭ ann fein .p. ar .r. and. Iγ cumma doḡníter i toṭuṭ γ in deriuṭ focuil in díṭned γ in cennaṭpoṭ : in deriuṭ, immoio, focuil namma ar gnáṭ dóṭned do dénam. Ní aiccem dan ic píleṭaib na Gaedeilge ainm ráin poṭ díḡbail liṭṭri γ pillabi amal atchiam poṭ toṭmaṭ liṭṭri γ pillabi .i. “dóṭned” toṭmaṭ liṭṭri γ “poṭmolao” toṭmaṭ pillabi.

dia nime nimreilge il lurḡ in eig-  
 thiar ar muich di á meit .i. Ar pélao  
 pínni atber “Día nime,” no di á píṭ con naṭ Dia ar  
 íoal. “Nimreilge il lurḡ nan demina oc an dentar égem  
 ar méṭ am muice.”

dia mar mo anaccol de mur teind-  
 tīde diu-dercn de’r .i. Móir-Día do mm ’anaccul  
 ar immed in tened, bale i teilgitir dépa co cían ic o  
 déicri .i. ar píṭ mur immed, ut dicitur :

Múr immed tall iγ ind peṭt,  
 Coṭ búaid iγ bñíathar lán-cheṭt :  
 Dú bale, dú dúthais laṭ,  
 Cul comet, iγ cul carpaṭ.

Díu-depe dan nomen compoṭitum ó Latín ocup Scotie.

“beheading” according to propriety, and anything else is not “be-heading” according to the antiquity. Another thing in the case too—the usual words at present are—*dochusin* and *maelan*, and *senchas*. According to the ancients then examples are here ; for the usual words with them were *docuisinet*, and *mael*, and *fencas*. But the “head-changing” at present is to make *fencas* of the word which is *senchas* ; for the usual at present is *senchas*, as is said :

The poets of Fal have viewed here  
The Fencas with illumination by Fergus :  
If it is in reference to the poet of every plain forth—  
Dubthach has surpassed men.

“Fenachas :” the example there is *f.* for *.s.* It is alike in the beginning or in the end of a word the “be-heading” and the “head-changing” are made ; but in the end only of a word it is usual to make the “bi-heading.” We do not see again with the poets of the Goedelic a different name for diminution of a letter and of a syllable, as we see for increase of a letter and of a syllable, that is, “bi-heading” increase of a letter, and “superabundance” increase of a syllable.

THE GOD OF HEAVEN—MAY HE NOT ALLOW ME INTO THE HOST IN WHICH THERE IS CRYING ON ACCOUNT OF SMOKE FROM ITS GREATNESS .1. For the manifestation of truth he says, “God of heaven,” or from his knowledge that he is not a God who is an idol. “May he not allow me into the host of the demons, with whom crying is made on account of the greatness of their smoke.”

GREAT GOD MY PROTECTION FROM THE FIERY RAMPART OF LONG EYES OF TEARS ! .1.—Great God for my protection against the fence of the fire, a place in which are shed tears for a long time a-looking on it. That is, for mur means *fence* (*immed*), as is said :

“Mur” [means] *fence* beyond in the law.

“Coph,” *victory*, and a full-right word.

“Du” [means] *place*, “du” *inheritance* with thee.

“Cul,” *protection*, and “cul,” *chariot*.

“Diu-derc” accordingly is a noun compounded from

Διὸ .ι. incían : δερρ .ι. ρύιλ, ὡς δixerit Ὁράννι inžen Cορ-  
maic ρρι Ρινδ :

Ριλ ουνε,  
Ripm [b]ad buve lem διu-δερρ,  
Αρ α τριβρινδ in biē ule,  
Α meicc Μαipe, ciδ διύβερε!

ΔΙΑ ΠΙΡΕΝ, ΠΙΡΟCUS, CΛUINES ΜΟ ΔΟ.  
ΝΥ'ΑΙΛ ΔΟ ΝΙΜ-Ι'ΑΤ ΝΕΛ .ι. Δία ρίρσεν, no  
Δία na ρίρέν. “Ρip-ocur” .ι. quia erit Δευρ ubique et  
prope omnibus inuocantibus eum. Μο δο-νυάιλ .ι. mo  
δο νυάιλ .ι. núall mo cúipr γ m'anma iap nelair co íath  
nime : no, núall πεταπλαice γ nu-ρinad. No, “mo δο-  
nuail” .ι. mo δό núall .ι. mo núall δό .ι. δο Δία. Δίδ van  
“ íath” minδ γ “iaē” περανδ, ὡς dicitur :

Ρό ainm δο μαίτ ip δο μίαδ,  
Ρί ainm δ'ule ip δ'ανρίαδ :  
Α'n ρίρ ip ní πορur πανδ,  
Íath minδ γ íath περανδ.

Latin and Scotie. “Diu,” that is, *long*; “derc,” that is, *eye*: as Granne, daughter of Cormac, said to Find:

There is a person,  
For a long look at whom I should feel grateful,  
For whom I should give the whole world,  
O Son of Mary, what a privation!

GOD RIGHTEOUS, TRULY NEAR, WHO HEARS MY SAD WAIL TO THE HEAVEN-LAND OF CLOUDS .1.—Righteous God, or God of the righteous. “Truly near,” that is, because God is everywhere, and near to all who invoke him. “Mo do nuail,” that is, my two wails; that is, the wail of my body and of my soul behind clouds to the land of heaven: or, the wail of the Old Law and of the New Testament. Or, “mo do nuail,” that is, “my to him wail,” that is, my wail to him, that is, to God. “Iath,” again, means a *diadem*, and “iath,” a *territory*, as is said:

“Fo” [is] a name for *good* and for *honor*,  
“Fi” [is] a name for *bad* and for *disobedience*:  
“An” [means] *true*, and it is no weak knowledge,  
“Iath” [is] a *diadem*, and “iath” is a *territory*.

# amra choluim chilli.

## [CAPITULUM I.]

DE MÆSTITIA OMNIUM RERUM IN MORTE COLUMBAE, VEL DE  
EXITU COLUMBAE.

1. **N**Í DÍ[S] SCEOIL D'UAE NEILL, .i. Ní cen  
pcél, no ní dír in pcél, no ní dír in pcél d' Uíb  
Néill Colum Cille do éc : no, "d'Uae Néill" .i. do innui  
Néill. No, ní dí[r] pcéoil .i. ní dúte pcéoil .i. m ba pcél  
do dúib .i. cloctairtear.

2. NI UCHTAT O'EN-MAIGE MOR-MAIRG,  
MOR-DEILMN DÍ[F]OLAING, .i. Ní do oen maig ar  
uch, no ar íactad, áct tóitir campir. Ír maig mói  
erect Colum Cille. "Deilm" .i. ír mor in crith 7 in  
cum[c]ugud táim ír inn Éirinn la herect Colum Cill  
.i. ar fíe deilm .i. toirid, no éirí, ut dicuntur :

Atá ben ír tír,  
Ní apar a hai[n]m,  
Mairid éirí a deilm,  
Amal éirí a tailm.

3. RIS RE' ASNEID COLUM CEN BEIT, CEN  
chill.

Rir nád fír,  
O' pípa co teé a rí :  
Cóic bar lugu inn [d]ía rin  
Inná Finnía rin pécad ?

.i. Ír dí[f]olaing dúin in pcél ír mo pé in aineir dúin  
Colum Cille do erect. "Cen bit" .i. cen a beit in

# THE AMRA OF COLUM CILLE.

## [CHAPTER I.]

OF THE SORROW OF ALL THINGS IN THE DEATH OF  
COLUMBA, OR OF HIS DEPARTURE.

1. NOT A TRIFLE OF A STORY ABOUT THE DESCENDANT  
OF NIALL. .1. Not without a story, or not trifling the  
story, or a poor thing is the story for the descendants of  
Niall—Colum Cille to die : or, “d’Uae Neill,” that is,  
for the posterity of Niall. Or “ni di[s] sceoil,” that is, not a  
folly of a story, that is, it is not a story about a fool, that  
is, it shall be celebrated.

2. SINGLE PLAINS SIGH NOT GREAT WOE, GREAT  
RINGING UNBEARABLE. .1. It is not for one plain that sighing  
is, or that shouting is, but for all plains. A great woe is  
the death of Colum Cille. “Deilm,” that is, great is the  
trembling and the commotion that have come into Eriu  
with the death of Colum Cille : for “deilm” means that  
is, *sound*, or *noise*, as is said :

There is a woman in the land,  
I do not tell her name :  
Her ringing bursts out of her  
Like a stone from a sling.

3. WHEN THE TALE RELATES COLUM WITHOUT BEING,  
WITHOUT CHURCH.

A tale which is not true :  
When he will have come to the house of his king,  
Of what will he be less that day,  
Than Finnia fair, the sage ?

That is, the tale is unbearable to us in the time in which  
it is related to us that Colum Cille is dead. “Cen bith,”

bít, no im beáid : “cen chill” .i. cen a beít i cill. Rír .i. rcél, ut eḡt in Immacallaim in da Thúarad .i. áil ríḡ niri pédi : no, im bḡeáib Nemed, ut dicatur—ní díl dáimi niri .i. ní píl aḡḡeáid dáimi do rcelaiḡ oca. No, combad ed bad choir and—cen díl dáimi ríri .i. cen díl óeḡdeéta in rcelaiḡi : ar bíd niri .i. rcelaiḡi, ut dixit Corppre mac Etain ip ind ári doḡḡeḡ do bḡer mac Eladan :

Cen cōlt ar epáib ceḡnínē,  
Cen ḡeḡt peḡbba for an arpa aḡiri ;  
Cen adba piri poḡḡuba diḡoḡi,  
Cen díl dáimi piri : pob pen bḡirpe.

ḡ ip í pein cét áer doḡónad in Eḡinn.

4. COI INDIA DÚI DO ? .i. Coi .i. quomodo : “india” [.i.] innirper .i. cia epuḡ innirper dúi de ? No, “cói” .i. conar .i. cia conar innirper dúi de ? No, pobó dúi ceḡ dune in a condeḡ-rom co India.

5. SCEO NERA. .i. Sceo ḡ céo ḡ neo trí comac-comail ḡeḡdeḡe .i. cid Nera mac Moḡaind, no Nera mac Fínd-chuill a Síoiḡ—ní óeḡḡḡad a arnéir : no pobó dúi ríde in aḡéḡad Choluim Chilli.

6. IN PAITH DE’ DE’DE SION SUDIOTH, IS NU NAD MAIR. .i. Ip nu atbath in paith Dé poḡuḡeḡtar for deir in Sioin nemdai : no, dan in paít Dé noaḡḡeḡed in ruḡḡuḡ biar in iaḡ Sion : nō, in paít poḡuḡeḡtar for deir Dé in Sion.

7. NI MARTHAR LEND. .i. Ní marḡḡar ocund ; no, ní píl móḡaḡ ocund hī peḡḡ-ra ; no, ní píl nech di ar móḡad ocund.

8. NI LES ANIMA AR SUI, AR DONCON-DI’ATH. .i. Ní píl ocund nech leḡḡaḡeḡ, no poillḡeḡeḡ arn anmain i peḡḡ-ra, ar atḡullái úain in íath cáin ar



that is, without his being in the world, or in life ; “ cen chill,” that is, without his being in a church. “ Ris,” that is, a *story*, as is in the Dialogue of the Two Sages : “ A king’s delight is smooth stories ;” or, in the Bretha Nemed, as is said, “ Not a sufficiency of a company’s stories,” that is, he has not a company’s delighting of stories. Or that it may be it that were right in it—“ Cen dil dami risi” (without a sufficiency for a company’s story-teller), that is, without a sufficiency for the entertainment of the story-teller : for “ risi” means, that is, a *story-teller*, as Corpre mac Etain said in the satire he made for Bress, son of Elada :

Without fruit on branch of *cerwine*,  
Without a cow's milk on which a calf may grow,  
Without a man's residence may he wander lightless;  
Without a sufficiency for a company's story-teller :  
Be it the prosperity of Bress !

And this was the first satire that was made in Eriu.

4. HOW WILL A SIMPLE ONE TELL OF HIM? .1. "Coi," that is, *how*: "india," [that is], *will tell*: that is, what manner will a simple one tell of him? Or, "coi," that is, *way*: that is, what way will a simple one tell of him? Or, every person was a simpleton in comparison with him to India.

5. EVEN NERA. 1. *Sceo* and *ceo*, and *neo*, (are) three conjunctions of Goedelic. That is, even Nera, son of Morand, or Nera, son of Find-choll, from the Sidè—he would not master the relation of it; or, he was a simpleton in comparison of Colum Cille.

6. THE PROPHET OF GOD, WHO BY SION TOOK HIS SEAT, IT IS LATE HE LIVED NOT. .1. It is lately died the prophet of God, who took his seat on the right of the heavenly Sion : or again, the prophet of God who used to relate the sitting which will be in the land of Sion : or the prophet who took his seat on the right of God in Sion.

7. THERE IS NO MAGNIFYING WITH US. 1. He is not magnified with us, or there is not a magnifying with us this time, or there is not any for our magnifying with us.

8. SOUL'S LIGHT, OUR LEARNED ONE IS NOT, FOR HE HAS BEEN HIDDEN ON US. 1. There is not with us any who benefits or illuminates our soul in this time, for our learned

ruí. No, “condio” .i. pallim .i. intí noḡailled o porcetul  
bréntaid ap cinad ḡ ap tarḡabal. No, ni leḡaigend  
apn anmain ap rúi, ap poroilged eponḡ .i. condí[ur].

9. CONRO'ETUR BIU BATH. .i. Intí nochoi-  
neted, no nocométad apm biu aetbat: no intí nochoin-  
eted apm biu co cain, atbat.

10. AR DONBATH BO ARN AIRCEND A  
DILG[E] .i. Atbat aipund intí o'm ba ipcend apn  
áilgiur dligtheḡ, ap dobered dún cec ní ba ail dún co  
gligtech. No, intí bá aipcend ppi aipcepeḡt apn aolage,  
atbath.

11. AR DONBATH BĀ PĪADAT FOIDIAM.  
.i. Atbath epund intí nodḡaidmip co ap Pīadat .i. co  
apn Dia maith .i. ap teged a ppiurc for nem cec  
ḡaidám.

12. ARA NI 'N PISSID PRISBERED O'MNU  
HUAIN. .i. Ap ní bered intí dobered pīr-pīt dún: no,  
pīr áit co na biḡ imecla ocund. No, in pīrḡ teged úain  
in l'a.

13. AR NI 'N TATHRIT DO SUINED FOCUL.  
PĪR .i. Ní aipceḡend cocund intí nopeḡed úain ḡ noḡluined  
pīr focul; no, ni éic ḡi ár taḡreor .i. ḡi ár pēruḡo.

14. AR NI 'N PORCETLAID PORCANAD  
TU'ATHA TOI. .i. Ap ní maip in porcetlaid nonpor-  
canad na túata com bítip inn a torḡ: no, noḡorcanaḡ  
túatha im denam toi: no, in porcetlaid noḡorcanaḡ na  
túata batap im T'ai .i. ainm pḡotha in Albain.

15. HUILE BITH BĀ HĀE HĒ'. .i. Robo leḡreom  
int ule biḡ. No ḡan ip intípeḡt pēḡḡaip and .i. “hé” .i.  
trúaḡ. .i. ip trúaḡ atat atrebḡaide in betha robo leḡ-  
reom: ip cḡot cen céip iatḡibe ḡ ip cell cen abaid.

16. IS CRUIT CEN CEIS, IS CELL CEN  
ABAIÐ. .i. Céip ainm ḡo cḡruit bic bíp i comáiteḡt  
cḡuite mópe hi compinn: no, ainm ḡo'n ḡelḡain bic

one has gone from us to a fair land. Or, “condio,” that is, “*I salt*”: that is, he who used to salt from instruction the stench of our crimes and of our transgressions. Or, our learned one does not enlighten our soul, for he has been covered on us .i. “conditus,” (he has been buried).

9. WHO USED TO PRESERVE ALIVE, HAS DIED. .i. He who used to indulge, or who used to guard our living, has died; or, who used to kindly indulge our living, has died.

10. FOR HE HAS DIED ON US, WHO WAS OUR CHIEF FROM RIGHT. .i. He has died on us, from whom was certain our lawful importunity, for he used to give us everything that was pleasing to us lawfully. Or, he who was sure for the commiseration of our vilenesses, has died.

11. FOR HE HAS DIED ON US WHO WAS GOD'S MESSENGER. .i. He has died on us, whom we used to send to our *Fiada*, that is, to our good God: that is, for his spirit used to go to heaven every Thursday.

12. FOR THE SEER IS NOT, WHO USED TO ATTACK FEARS FROM US. .i. For he brings not who used to bring knowledge of peace to us: or, quick knowledge, so that there be not terror with us. Or, the seer who used to go from us to Hi.

13. FOR THE REPREHENDER IS NOT, WHO USED TO EXPLAIN TRUTH OF WORDS. .i. He re-runs not to us, who used to run from us, and used to explain truth of word: or, he comes not for our reprehension, that is, for making us wise.

14. FOR THE TEACHER IS NOT, WHO USED TO TEACH THE TRIBES OF TOI. .i. For the teacher lives not, who used to teach the tribes until they used to be silent: or, who used to teach tribes about the making of silence: or, the teacher who used to teach the tribes who were around Tai: that is, the name of a river in Alba.

15. WHOLE WORLD—IT WAS HIS. .i. The whole world was his. Or again, it is an interjection that is viewed in it; that is, “he,” that is, “*wretched*,” that is: A wretched thing are the inhabitants of the world which was his; a harp without a base-chord are these, and a church without an abbat.

16. IT IS A HARP WITHOUT A BASE-CHORD, IT IS A CHURCH WITHOUT AN ABBAT. .i. *Ceis* is a name for a small harp which does be in accompaniment of a large

poſtar in téit him mude na crote, no do na coblaigib :  
no, ainn do'n tpiom-tét. No, ip í in éipr ip in éruit ani  
congbar in letrind con a tétaib inti, ut dixit poeta—  
Rop mac Fínd cecinit, no Perceptne Fíle :

Ni celt ceip ceol de cruit Crabtene

Co relartar pop pluagu ruan-bar :  
Conſept coibniur eter pceo Main  
Moriaet macdaet Morca :  
Ba mo lé cech lóg Labpeid.  
Ba binniu cec ceól in éipr,  
Appete Laibpuid Loingreé Lopc :  
Cia p'ba doct pop pune in pi,  
Ni pocelet ceip Crapitmi.

Primum capitulum huic urque canitur.

## [CAPITULUM II].

DE ASCENSIONE EIUS IN CELUM.

1. ATTRUIC ROARD TRATH DE' COLUM  
CUITECTA. .i. Atparaet co roard Culum in tan  
támic cuitectá Dé ar a éend .i. angil Dé.

2. FINN-[F]ETAL PRETAL. .i. Ip finn, no ip  
taintemac in petal di á táncatar ppetal : no, ip finn  
in ríó-[F]laet támic i ppetal Choluum Cilli .i. Ahal  
angel cum ceterip angelip.

3. FIGUIS PUT BAI. .i. Dorigni figill in pot  
robái in uita .i. dá céet déc plectan leip caé laí, aet i  
polloinnab tantum, comtar lépi a apna trían a bla-lin,  
ut dixit poeta:—

Glé, nolaged ip inn geim,  
In a ligu bá mór-páet :  
Shéet a apna trían a étac  
Bá léip dānapéted gáet.

harp in co-playing : or, a name for the small pin which holds the cord in the wood of the harp, or for the tacklings, or for the heavy chord. Or the *ceis* in the harp is, what holds the side-part with its chords in it, as the poet said—  
Ros Mac Find sang, or Fercertne the poet :—

The base-chord concealed not music from the harp of  
Crabtene,  
Until it dropped sleep-death upon hosts :  
It strew affinity between Main  
And full-grown Moriaet Morca :  
Greater with her than every price Labreid.  
Sweeter than any music the harp,  
Which delighted Labraid Loingsech Lore :  
Though sullen upon secrets was the king,  
The base-chord of Craiptine concealed not.

The first capitulum is sung as far as this.

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## [CHAPTER II].

### OF HIS ASCENT TO HEAVEN.

1. VERY HIGH ROSE GOD'S TIME COLUM OF COMPANY.  
.1. Colum rose very high the time God's companies came to meet him .1. God's angels.

2. BRIGHT-SHRINE ATTENDANCE. .1. Bright is, or shining is the shrine to which they came an attendance : or, bright is the peace-prince who came to the attendance of Colum Cille ; that is, Angel Axal with the rest of the angels.

3. HE FIGULATED LONG AS HE WAS. .1. He made *figulum* the length (of time) he was in life ; that is, twelve hundred prostrations by him each day, except in great festivals only, so that his ribs were manifest through his sheet, as the poet said :

Clear, he used to be in the sand,  
In his bed was much distress ;  
The form of his ribs through his dress  
Was manifest when the wind would blow it.

4. **BAI SA'EZUL-SNEID.** .i. Robo garit a rægul  
.i. pectm bliadna pectmogat, ut dixit in file :

Teora bliadna bóí cen lér  
Colum in a dub-péclep :  
Luid co hainglib ar a cáct  
Iar pé bliadna pectmogat.

5. **BAI SEIM-SA'TH.** .i. ba becc a paic .i. ba bec  
domeled, no ba bec a harad.

6. **BAI SAB SUITE CEC DINN.** .i. Roba rab  
daingen nofoad cechn [d]iummur, no robo rui-abb : no  
rabb cec dennia .i. ceca aipecta cor a picced Colum  
Cille. No, ba ro-abb i ruemlaect cec beplai co clethi :  
no, robo neptmar ip int [r]uite co riacet co cleci.

7. **BAI DINN OC LIBUR-LEIGDOCT.** .i. Robo  
dinn porcetlada leigir Colum Cille.

8. **LAISSAIS TIR TU'AITH.** .i. Ropoillrig, no  
poleraig tiri 7 túaitha. No, polar de in tír tuaid : no,  
polaraipcar ip in tiri tuaid : no, poleraig in tiri tuaid :  
no, popo lair é.

9. **LEIS TUATH OCCIDENS.** .i. Lepraigir, no  
poillrigir : no, robo leir tuat occidentir .i. Eriu 7 Inir  
bó Finne porir ind [r]arige .i. cutpuma poholrig, no  
polep-aíl aquilonem 7 occidentem.

10. **COTRO[M] LAS ORIENS.** .i. Cutpumma  
roba leir opienr 7 occidenr.

11. **OC CLERIB CRI-DOCTAIB.** .i. Oc cleirchib  
'n a criuib porcthi : no, o na cleirchib cor na criuib  
porcuib poroglaím. No dan popo doct a criude im  
clepcect fri cáct.

12. **FO' DÍBÁD.** .i. Maic a epiltiu, ar pit díbad  
7 bath 7 ba 7 teme ic rlu[n]o epilten.

13. **DE' AINGIL IRÉ ASSI[N]DROCHAIB.** .i.  
Aingil Dé nime dodechatar ar a cénó in tan conuap-  
gaib.

Secundum capitulum húc urque.

4. HE WAS LIFE-SMALL. .1. His life was short, that is, seventy-seven years, as the poet has said:

Three years was without light  
Colum in his black church :  
He went with angels from his prison  
After six years [and] seventy.

5. HE WAS OF SLENDER FOOD. .1. Little was his sufficiency, that is, little was what he used to consume, or little was the satisfying of him.

6. HE WAS CHIEF OF SCIENCE IN EVERY HILL. .1. He was a firm chief, who used to repel every haughtiness ; or, he was a learned abbat ; or, chief of every hill, that is, of every assembly to which he used to go, was Colum Cille. Or, he was a good abbat in the knowledge of every language to perfection ; that is, he was mighty in the knowledge until he came to perfection. *curious*

7. HE WAS A FORT AT THE BOOK OF THE LAW LEARNED. .1. A fort of teachers of the law was Colum Cille.

8. HE INFLAMED COUNTRY, TERRITORY. .1. He illuminated or he benefited countries and territories. Or, the north country blazed from him ; or, he blazed in the north country, or he benefited the north country ; or, it was his.

9. THE WEST TERRITORY WAS HIS. .1. He benefited, or he illuminated ; or, the territory of the West was his, that is, Eriu and Inis Bo Finne on the ocean : that is, alike he illuminated, or he benefited North and West.

10. EAST WAS EQUALLY HIS. .1. Alike were his East and West.

11. WITH COMPANIES HEART-RESERVED. .1. With clerics in their hearts gloomy : or, from the clerics with the learned hearts he learned. Or, again, his heart was reserved about clericising with every one.

12. GOOD EXTINCTION. .1. Good his death ; for "dibad" "bath," and "ba," and "teme," are said in signification of death.

13. WITH GOD'S ANGELS ON HIGH HE DEPARTED. .1. The angels of the God of heaven who came to meet him when he ascended.

The second chapter as far as this.



## [capitulum iii].

INCIPIT TERTIUM [CAPITULUM.] TITULUS : DE REGIONE AD  
QUAM PERVENIT COLUM CILLE, ⁊ DE PLURIBUS GRADIBUS  
EIUS.

1. RÁNIC aḫalu la arbriú archan-  
ḡlú. .i. Ranic-pom eo du itá Aḫal aingel : no, “aḫalu,”  
.i. auxilium. No, “aḫalu,” .i. na[n] imacalam .i. pánic  
peom típ in déntar immacallam .i. molad na Trínote,  
quia dicunt hlaphim ⁊ Sapaphim : “Sanctur, pānctur,  
pānctur Dominur Deur Sabaoth.” No “aḫalu” .i. uca  
⁊ solú .i. compuidigud ó Latin ⁊ o ḡoedilg .i. pānic-peom  
a oen-toḡa .i. nem. No, Aḫal nomen ind aingil noacallad  
Colum Cille, ⁊ quod ert uepiur, ut ueniebat Uictor ad  
Patricium. “La arbriú” .i. la immed, no la pluag.

2. RÁNIC rath nad adaiḡ accestar.  
.i. Ranic in pefand nád aicítep adaiḡ etep, aét lux.

3. RÁNIC tír do moise munemar. .i.  
Ranic in típ i toimmem-ni Moiri do bíḡ, ap ’p ecnaid cáé  
and. Ip coip Moire do bith and ap a [f]ebap.

4. RÁNIC maiḡe mo’s nad ḡenetar  
ciuil. .i. In id bep nem-ḡenemain céol, ped punt pemper  
in pe.

5. NAD estet ecnaide. .i. Nad eplet  
ecnaide, quia mali pepibunt in futuro ⁊ non boni. No,  
nad ertet ecnaide ppi apale, quia omner pepiti punt in  
coelo : no, ni etat ecnaide a aipneir, No, ni etjend neé  
ppi écnac. No, ni éluinet ecnaide níad, ap ciuer celer-  
ter officio aipium corpporalium non indigent, ped cogita-  
tioneḡ puar inḡorpiciunt alteputpum.



## [CHAPTER III].

THE THIRD [CHAPTER] BEGINS. THE TITLE: OF THE REGION TO WHICH COLUM CILLE CAME: AND OF ITS SEVERAL ORDERS.

1. HE HAS REACHED CONVERSATIONS WITH THRONGS—ARCHANGELS. .1. He came to the place where Angel Axal is, or, “axalu,” that is, *auxilium* (help). Or, “axalu,” that is: “of the conversations;” that is, he reached a land in which conversation is made; that is, the praising of the Trinity, because the Cherubim and Seraphim say, “Holy, holy, holy, Lord God of Sabaoth.” Or, “axalu,” that is, *uca* (choice), and *solu* (only): that is, a composition from Latin and from Goedelic: that is, he reached his only choice, that is, heaven. Or, Axal is the name of the angel who used to address Colum Cille, and what is truer, as Victor used to come to Patric. “La airbriu,” that is, “with a multitude,” or “with a host.”

2. HE HAS REACHED A TERRITORY WHERE NIGHT HE SAW NOT. .1. He has reached the territory where night is not seen at all, but light.

3. HE HAS REACHED A LAND FOR MOSES WE DEEM. .1. He has reached the land in which we deem Moses to be, for every one in it is a sage. It is right that Moses be in it for his excellence.

4. HE HAS REACHED PLAINS WHERE IT IS A CUSTOM THAT MELODIES ARE NOT BORN. .1. In which non-birth of melodies is the custom, but they are always in it.

5. THAT SAGES DIE NOT. .1. That sages do not perish, because the bad shall perish in the future, and not the good. Or, that sages listen not to each other, because all are learned in heaven; or, sages are not capable of telling of it. Or, no one listens to oppression. Or, sages hear not a spirit, for the celestial citizens need not the office of bodily ears, but they look into their thoughts the one the other's.

6. asra<sup>la</sup> ri sacart saethu. .i. Rola ar n<sup>i</sup> na sacart a ráethu : .i. in amp<sup>ir</sup> a etre<sup>cta</sup>, ut dic<sup>itur</sup> : t<sup>ri</sup>p<sup>ti</sup>t<sup>u</sup>r e<sup>re</sup>t am<sup>ma</sup> 7c.

húc urque t<sup>er</sup>p<sup>ti</sup>um [cap<sup>it</sup>ulum].

### [cap<sup>it</sup>ulum iu.]

ET IN HOC QUARTO CAPITULO DE MARTIRIO EIUS  
COMMEMORATUR.

1. rocehaes ʒair combuiċ. .i. Rocepar-  
tar i<sup>r</sup> in ʒar<sup>it</sup>-pé robui i<sup>r</sup>op, co rob<sup>u</sup>ire<sup>rtar</sup> caċ p<sup>op</sup>  
Demon 7 demon.

2. ba<sup>i</sup> hu<sup>a</sup>th fri demal. .i. Roboi peom  
co p<sup>i</sup>bo húaċ hé fri Demon. No, “fri Demal” [.i.] fri  
de<sup>e</sup> mal<sup>i</sup> : no “fri de-mal” .i. fri n<sup>i</sup> nan demna .i. “de”  
o<sup>n</sup>o<sup>i</sup> ar demon, “mal,” .i. p<sup>i</sup>. No “Demal” nomen p<sup>ro</sup>-  
p<sup>ri</sup>um demon<sup>i</sup> nob<sup>i</sup>ċ ic aimp<sup>ig</sup>us Colum Cille dog<sup>re</sup>r.

3. di am bo ʒoiste celebrad. .i. Di am  
bo coi ar<sup>tu</sup>da celebrad Colum Chill<sup>i</sup>. No, ʒoiste aip<sup>i</sup>  
péin .i. aip<sup>et</sup> nochluned in demon ʒuth Colum Chill<sup>i</sup>  
i[c] celebrad, n<sup>i</sup> lamad cor de co tairced in celebrad :  
7 con iarpai<sup>g</sup>t<sup>ir</sup> p<sup>o</sup>ela dó iap<sup>re</sup>in o Cholum Chill<sup>iu</sup>. No,  
pobo ʒoiste ʒabala do<sup>n</sup> demon robui i<sup>r</sup> in mac legind in  
A<sup>ir</sup> Macha .i. macc legind nothege<sup>d</sup> co mmnai clé<sup>ri</sup>g  
and .i. In tan dog<sup>n</sup>í<sup>te</sup>a celebrad 7 off<sup>re</sup>nd i<sup>r</sup> and  
nothege<sup>d</sup> cuc<sup>i</sup>, co poa<sup>ri</sup>g Colum Cille pecht and in demon  
ic p<sup>re</sup>méti<sup>u</sup>d p<sup>op</sup> in mac legin, co pothairm<sup>ir</sup>c Colum  
Cille imm ón mac lé<sup>ri</sup>nd uil immach. Robo ʒoiste  
ʒobála di<sup>n</sup> de demon celebrad Colum Chill<sup>i</sup> and p<sup>re</sup>in.

6. THE KING OF PRIESTS DISMISSED DISTRESSES. .1. The king of the priests sent off his distresses : that is, in the time of his death, as is said, "my soul is sorrowful, and so forth."

Hither so far the third [chapter].

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## [CHAPTER IV].

AND IN THIS FOURTH CHAPTER COMMEMORATION IS MADE OF HIS MARTYRDOM.

1. HE SUFFERED SHORT UNTIL HE WON. .1. He suffered in the short time he was here, until he broke battle on Devil and world.

2. HE WAS A HORROR TO THE DEVIL. .1. He lived until he was a horror to the Devil. Or, to "De mal," [that is], to the God of evil : or, "fri de-mal," that is, to the king of the demons, that is, "de," from the word *demon* ; "mal," that is, *king*. Or, "Demal" is the proper name of the demon that used to be tempting Colum Cille continually.

3. TO WHOM CELEBRATION WAS SUSPENSION. .1. To whom the celebration of Colum Cille was a way of arresting. Or, a suspension on himself : that is, while the Devil used to hear the voice of Colum Cille at celebration, he would not dare a stir from him until he would finish the celebration : and until news used to be asked of him after that by Colum Cille. Or, it was a suspension of possession for the demon who was in the student in Ard Macha : that is, a student who used to go to a cleric's woman there. That is, the time celebration and offering used to be made, it is then he used to go to her, until Colum Cille on one occasion perceived the demon at beckoning on the student, so that Colum Cille made a prohibition about the student going out. The celebration of Colum Cille then at that time was a suspension of possession from the demon. For the space of a mile and half of a

· Ppi pé míle col leith míle ba pollur guth Col. C. i[c]  
celebrat, ut dixit poeta :

Son a gotha—Colum Cille,  
Mori a binne úar cach cléir :  
Co cenó cúic cet déc ceimmed,  
Aibíle pemmed, eo ba péil.

4. as a cheird cumachταις. .i. a cu-  
maéta a chleirpécta doḡnoid pom rein.

5. CONRO'ITER RECT ROBUST. .i. Cain  
po[p]itir, no pochoméet in peét ponairt. No, pochomet  
pecht .i. pectitudinem : poburt .i. poburtur .i. ponairt  
hé i comet dirgetad.

6. ROPES RU'aim, ROPE'S SE'IS. .i. Roper  
poim a hadnaicte, no roper ic Róim a ecna pom  
γ α érabud. Sepp .i. po-pp .i. pp ecnai γ páirpine. hin  
[O]ún dan atberat araile eirreirge Cholum Chille do  
bith, ut dixit poeta :

hi' con ilup a mmarpra  
Di am ba Colum coem-dal'ta :  
Dolluid eppi pó deped,  
Conid Dún a pen-nemed.

7. ROSUITHE DO' DA'ma DEACTA. .i. Ro-  
puidiged do airte na deachta ar teḡed caé dardain ad  
Oominum. .i. Rodamad dó ruithe na deachta : ó macc  
Dé móetarptar rein. No pobó in deaét damtha  
meic Dé.

8. DERB DAḡ IM BA. .i. Ir demin ip maíe int  
éé doḡuaid : no, im ba i .i. maíe im ba íriu.

9. ba eola axaln aingel. .i. ba eolaé in  
immaccalmaib aingel ; no, ba eolaé in immaccallaim  
o' angil danid ainm Axal.

10. ARBERT bassil brathu. .i. In bpat  
viummura dochúaid ind im mor-dáil Opomma Cetta,

mile the voice of Colum Cille at celebration was manifest, as the poet said :

The sound of his voice, Colum Cille's,  
Great its sweetness above every company :  
To the end of fifteen hundred paces—  
Vast courses—it was clear.

4. FROM HIS POWERFUL PROFESSION. .1. From the power of his clericship he used to do that.

5. FIRM HE PRESERVED LAW. .1. Well he knew, or he guarded the firm law. Or, he guarded law, that is, *rectitude* : "robust," that is, *firm* : that is, firm he in guarding rectitude.

6. SEPULCHRE WAS KNOWN, WISDOM WAS KNOWN .1. The sepulchre of his burial was known : or, his wisdom and devotion were known at Rome. "Sess," that is, "so-fis," (good knowledge), that is, knowledge of wisdom and of prophecy. In Dun (Downpatric), again, some say the resurrection of Colum Cille will be, as the poet has said :

Hi with the multitude of its relics,  
Of which was Colum, beauteous disciple :  
He went out of it at last,  
So that Dun is his blessed church.

7. THE SCIENCE OF DEITY USED TO BE LAID DOWN FOR HIM .1. The speciality of the Deity used to be laid down by him, for he used to go every Thursday to the Lord. That is, the knowledge of the Deity was granted to him : from the Son of God he received that. Or, he was in deity the taught of the Son of God.

8. TRULY, GOOD IS THE DEATH. .1. It is certain that good is the death he departed : or, "im bai," that is, good is this death.

9. HE WAS SKILFUL OF CONVERSATIONS OF ANGELS. .1. He was skilful in conversations of angels : or, he was familiar in conversation to an angel whose name is Axal.

10. HE EXPOUNDED BASIL'S JUDGMENTS. .1. The design of pride that entered him in the great convention of Druim

comð aipi rein tuc báithin terteman a ðaril do tróetad in diumair. No, noairbireð bretha brátha a ðaril.

11. ARĠAIR ĠNI'MU DE AÐBSIÐ—AIRBRIÐ  
AIÐBLIÐ AIÐBSIÐ. .i. Roerġair imme a menman  
do biðh inn a Ðia in molað doðatrat na ploiz fair.  
No, roerġart ġmmu Ðé de thaibrin nan immedn dub,  
duabrech ; 7 ip ed arġarġ de reom rein in terteman a  
ðaril, no na bretha. “Aiðbri” ainm in chiuil, no in  
cþónain doġnítiþ ermór ferþ Eþend in tan rin, cið ed  
doðcanað immalle : 7 ip triar in ceol rin doðonrat þir  
Eþend do Cholum Chilli in móðáil Ðromma Ceta  
poár míað menman inð.

huc urque quartum [capitulum].

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[capitulum u.]

DE SCIENTIA EIUS IN OMNI PARTE [HOC QUINTUM CAPITULUM].

1. RAITH RITH RETHES. .i. Ropaitheptar, no  
tapraioð dó in riðh ropeðeptar.

2. ÐAR CAIS CA'IN-ÐENAM. .i. do[ġ]níð cain-  
ġním ðari cend a miþren .i. ar þit cair .i. miþcair.

3. FAIĠ FERÐ FIÞHIR. .i. Noþúæð, no noþíæð  
brethir inð þorçetail in féth-aðair. No, “fiðhir” .i. þír,  
no amnar. Ðio ðan “ferþ” ic þlainð tri þét .i. “ferþ”  
þriathar, ut ðiciur : “mað iar ferþaib þír-amþaib  
þerlai þiar bain :” no, “ip þar fénechar ic ferþaib Ðé.”  
Ðio ðan “ferþ” bolc, ut ðiciur : “Turçbait ferþa þor  
a ġruaðaib iar cíl-bretharib” .i. iar cloén-breþaib. Ðio  
ðan “ferþ,” ut ðiciur : “théora ferþa þira doðnachc,”  
.i. þorimmaiz Aþpal ar Moġ Nuaðat.

Cetta, so that it is on account of that Baithine quoted a text from Basil for the subduing of the pride. Or, he used to expound the judgments of judgment from Basil.

11. HE FORBADE WORKS FROM CHORUSES—VAST THROGS, CHORUSES. 1. He forbade, for his mind to be in God, the praising the hosts gave on him : or, he took charge of the works of God from the appearance of the black, hideous multitudes : and it is what excited that from him—the text from Basil, or the judgments. *Aidbsi* is the name of the music, or of the *cronan* most of the men of Eriu used to perform that time, whatever they would sing together : and it is through that music, which the men of Eriu made for Colum Cille in the great convention of Druim Cetta, pride of mind grew in him.

Hither so far the fourth [chapter].

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## [CHAPTER V.]

### OF HIS LEARNING IN EVERY PART.

1. HE PERCEIVED THE COURSE HE RAN .1. He perceived, or the course he ran occurred to him.

2. FOR HATRED BENEFACTION. .1. He used to do benefit [in return] for hatred of him : that is, for “cais” means, namely, *hatred*.

3. THE TEACHER SEWED WORD. .1. The perception-father used to sow, or used to weave, the word of the doctrine. Or, “fithir,” that is, *continual*, or *difficult*. “Ferb,” again, is used to mean three things : that is, *ferb*, a word, as is said : “If according to the truly wonderful words of the white language it shall be :” or, “Fenechus is void beside the words of God.” “Ferb” is also *bolc* (a bag, a blotch), as is said : “Blotches rise on his cheeks after crooked judgments,” that is, after unjust judgments. “Ferb” also is, as is said : “Three white cows, he drove them off :” that is, Assal drove them on Mog Nuadat.

4. **ḡAIS ḡLUASA ḡLE'.** .i. ba gar hé ic epplocud na[n] ḡluar : no pobo ḡaet rum ic ḡleod ḡlepeppa. No ḡonair na ḡlúara co ḡlé .i. eochair ḡlé Colum Cille do réidigud ḡlúar no cépt.

5. **ḡLINSIUS SÁLMU.** .i. Roglinnig na palmu po obil ḡ artpirc ; no, popoglaino na palmu.

6. **SLUINSIUS LE'ḡ LIBRU, LIBUIR UTCAR CASEON.** .i. Ropluinneptar na palmu ic a tíctain iarn a foglain, ḡ ip úar in pluinn, riuir po ipm. No, ric : ropluinneptar libru leig .i. ind pecta, amail poctapartar libru Eoin Caréoin. No, ní p'bo mo leirr libuir ind pecta do tíactain quam libuir Eoin Carreoin : no, poleg Eoin Carroin libru legir.

7. **CATHA ḡULAE ḡAELAIS.** .i. Rogailartar catha in epóir. No Cúlai ar maic and .i. pobuir cath na trí Cúl .i. cat Cúli Opemni popi Connactú, ḡ cath Culi Feda popi Colman Mori, mac Diarmata, ḡ cath Culi Rathin popi Ultu ic cornam Roir Topothair eter Colum Cille ocur Comgall. No, ḡálair, pobuirptar, ut dixit poeta :

Mór do chataib ḡaelartar,  
Pop [a] athair palartar :  
Macc in mail a main-marpen,  
Rí fer Fáil adagarpar.

8. **LIBRU SOLMAN SEXUS.** [.i.] No, popiach libru Solman. No, pexur .i. pegiur, ut dicitur penchar ppo penchar.

9. **SINÁ SCEO IMRIMA RAITH.**—Impima .i. donenna ḡ ondí ar imbér atá impima : “raith,” .i. popaiderpar sein .i. doucad in tan tícpad ponend ḡ donend.

10. **RANNAIS RAIND CO FIGUIR ETÉR LIBRU LE'ḡ.** .i. Ropannartar paind co figuiracht eter lebpaib ind legind, no ind pecta .i. nobelized a rtar ḡ a rianr ḡ a moroil ḡ an anogair.



4. HE PROBED GLOSSES CLEAR. .1. He was active at the resolving of the glosses : or, he was keen at deciding of conflicts. Or, he probed the glosses clearly : that is, a clear key was Colum Cille for unravelling of glosses, or of questions.

5. HE ILLUSTRATED PSALMS. .1. He illustrated the psalms under obelisk and asterisk : or, he learned the psalms.

6. HE EXPLAINED THE LAW'S BOOKS—BOOKS WHICH CASEON LOVED. .1. He explained the psalms at his understanding of them after the learning of them : and above the explanation : poetry under that. Or thus : He explained the Books of *Leg*, that is, of the Law, as Eoin Caseon loved books : or, of no greater importance was it with him to understand the books of the Law, than the books of Eoin Caseon : or, Eoin Caseon read the books of the Law.

7. HE FOUGHT THE BATTLES OF THE STOMACH. .1. He fought the battles of the gluttony. Or, "Culai" is what is good in it : that is, he broke the battle of the three *Cul's*, that is, the battle of Cul Dreimne on the Connachta, and the battle of Cul Feda on Colman Mor, son of Diarmait, and the battle of Cul Rathin on the Ulaid, at the contesting of Ros Torathair between Colum Cille and Comgall. Or, "galais," *he broke*, as the poet has said :

Much of battles he broke,  
On [his] father he poured :  
The son of the chief from Main-Maistiu,  
The king of the men of Fal much dreaded.

8. THE BOOKS OF SOLOMON HE PURSUED. [.1.] Or he pursued the books of Solomon. Or, "sexus," that is, "*fegius*," (he examined), as *senchas* (law) is said for *fenchas*.

9. SEASONS AND STORMS HE PERCEIVED.—"Imrima," that is, "storms," and from "imber" (shower) imrima is. "Raith," that is, he perceived that. That is, he used to understand when calm and storm would come.

10. HE DIVIDED DIVISION WITH FIGURE AMONG THE BOOKS OF THE LAW. .1. He divided division with figuration between the books of the reading, or of the Law. That is, he used to separate their history, and their sense, and their moral, and their anagogue.

11. LE'GAIS RU'NE ROCHU'AID ETER SCO-  
LAIB SCREPTA. .i. Rolez púne in poiputhe co pítir  
na púne in tan pobui eter pcolaib ic foglain na pcep-  
tra. No, "popualt" .i. ainn do beirt bír ip ino [p]aipi,  
7 ip iat po a aipde ríde .i. In tan pceap 7 a ageo  
píu típ, domma 7 tepca ip in típín fin co ceno pectm  
bliadna, no ip in bliadain fin namma: maó rúap, domma  
7 moptlaio ip ino aeopí fin: maó ríu, domma 7  
moptlaio for mla in mapa. Noinníed iarum puna ino  
ainmannai fin do doinnib, com betip inn a foimtin. Popualt  
dan ann maile [ainmn aile?] do'n beirt fin.

12. SCEO ELLAcht IMMUAIMN EISCI  
IMM RITH. [.i.] Sceo .i. ocup. Roellged acce feom  
colhuaim petha epi im píe gpeine .i. epi pia gpein o píim  
co cuicid dec, 7 íapí gpein o chúicid dec co píim.

13. RAITH RITH LA GREINN GESCAG. .i.  
Ropo peio dó eolar petha epi la pith na gpeine tait-  
nemche. Ip aipi arberap "gepac" píu gpein, ap ip uathi  
atá pollíu do na píennab ailib.

14. SCEO RE'IN-RITH. .i. Robo éolac ip píe péni-  
.i. mapí. No, commao "pían" bad choip and, ut dixit  
Píno hu baipene:

Scél léu dúib: doipdaio dam,  
Snigio gaim, popaith pam:  
Gáet apd, huap, ípel gpián,  
Gapi appith, putach pían.

Damh. = Scao

Ropuad pat pocleth cputh,  
Rogab gnath giugpand gué:  
Rogab uacht ete én,  
Aigpe pé, e, moptlé.

to awake

Scél lem dúib.

15. RIMPEITH RIND NIME NECH INCOI

Reath's russet wing has hidden his form  
<sup>mount</sup>  
~~total~~ gorse cry 's familiar grown  
Ede has grasped the birds' plumage  
Lagen weather awakeneth  
my tale for you

11. HE READ THE MYSTERIES OF THE GREAT REVELATION AMONG SCHOOLS OF SCRIPTURES. .1. He read the mysteries of the great wisdom, until he knew the mysteries, the time he was among schools at the learning of the Scriptures. Or, "Rosualt," that is, a name for a monster which is in the ocean, and these are its signs. The time it belches and its face towards land, poverty and scarcity in that land till the end of seven years, or in that year only: if it is upwards, poverty and mortality in the air that: if it is downwards, poverty and mortality on the animals of the sea. He used to relate afterwards the mysteries of that animal to people, that they might be in suspicion of him (on their guard against him). *Rosualt* accordingly is another name for that monster.

12. AND HE HARMONIZED MOON'S CO-CIRCLE IN REGARD TO COURSE. [.1.] "Sceo," that is, *and*. The co-circle of Moon's course about Sun's course was harmonized with him: that is, Moon before Sun from prime to fifteenth, and after Sun from fifteenth to prime.

13. HE PERCEIVED (ITS) RACE WITH BRANCHING SUN. .1. Easy for him was the knowledge of Moon's race with the race of the radiant Sun. It is why *branching* is said to Sun, because it is from it illumination is for the other constellations.

14. AND SEA-COURSE. .1. He was skilful in the course of "renis," that is, "*of the sea*." Or, that it may be "rian" that was right in it, as Find hU Baisene has said:

A tale I have for you. Ox murmurs,  
Winter pours, summer is gone:  
Wind high, cold: sun low;  
Cry is attacking, sea resounding.

Very red raying has concealed form,  
Voice of geese [barnacles] has become usual:  
Cold has caught wings of birds;  
Ice-frost time: wretched, very wretched.

A tale I have for you.

15. HE WOULD COUNT THE STARS OF HEAVEN, THE

cechn diruais o cholium chilliu  
cualamar. .i. No airmebad petlanna nime inti  
noimrped caé ní póúcor pochualammar o Cholum  
Chille : no, noimrped Colum Cille di a triallao  
pohúair do pennairb.

huc usque quintum [capitulum].

## capitulum ui.

DE ADMIRATIONE ET CARITATE EIUS HOC SEXTUM  
CAPITULUM.

1. coich boi, coich b'á beo baduib  
amradair ar iathairb irdocht ir-  
thuairh. .i. Coich pobóí, no cúich biar beó bad  
chomuairal fpuir, ná bad fír-poirchuiu por perrannairb in  
tíri túairh? “Ar iathairb irdocht” .i. bá erdocht fpuir  
thuairhib no thír aneéttair, in tan conuairb a chill hi  
toruc .i. Eu : “Iréttair” .i. fpuir anthuairh. No “irdocht”  
.i. bá erdocht hi tuairé .i. bá docht a éobair peom fpuir nech :  
no, bá docht im chobair neich.

2. adpet co nu' nech nad goi' geoin.  
.i. Noairneded copici nú inti na aithgeoin goi and fein.  
No, ad “Pet” píl and, idem et uetup tertamentum, 7  
an “nu” ip Nouum Tertamentum .i. noairneded dun  
Petaplaic co Nú-píadnair, ut dixit angelus, uel mona-  
chus :

Maccán umal, atber cet,  
Deur ei indulget :  
Poptgella Nú ocur Pet,  
Im becharb putthain puriget.

PERSON WHO WOULD EXPOUND EVERY EXCEEDINGLY NOBLE THING WE HAVE HEARD FROM COLUM CILLE. .1. He would count the stars of heaven the person who would relate every very choice thing we have heard from Colum Cille: or, what Colum Cille would tell about his very high travelling to the stars.

Hither so far the fifth [chapter].

## CHAPTER VI.

ABOUT THE ADMIRATION OF HIM AND ABOUT HIS CHARITY  
THIS SIXTH CHAPTER.

1. WHO WAS, WHO SHALL BE ALIVE, WHO WAS MORE WONDERFUL OVER TERRITORIES THAN THE VERY LEARNED ONE OF THE NORTH-EAST? .1. Who was, or who shall be alive, who was co-noble with him, or who was more truly-learned over the territories of the north country? "Ar iathaib irdocht," that is, he was very reserved towards territories, or external country, the time he raised his church at first, that is, *Eu* (Hi): "irthuaith," that is, facing me on the north. Or, "irdocht," that is, he was reserved in a territory; that is, reserved was his association with any one, or he was reserved about the association of any one.

2. HE USED TO DECLARE TILL LATELY ONE WHO KNEW NOT GUILT. .1. He used to relate until lately he who knew not guilt in himself. Or, it is "Fet," that is in it, the same as *Old Testament*, and the "Nu" is *New Testament*: that is, he used to relate to us *Veter Lex* (Old Law) with *New Witness*, as an angel has said, or a monk:

An humble lad, prophecy says,  
God to him will be kind:  
He will testify *Nu* and *Fet*,  
In life eternal he will rise.

3. **GRESS ROPER PECHTNAČU.** .i. Rogper-  
raiz, no pochemniz immalle ppiu na ppiu .i. aingil. No,  
pic .i. ba pechtnaču cač gperp in gperp poperapartan  
Colum Cille.

4. **FRI ARTHU AR CHATRU CO DOMUN  
ORINGTIER.** .i. Fpi aradu na catrach uairli  
podpingertan: "co domun" .i. co p'ba d ó a'romáin: no, "co  
do mun" .i. co dá romain .i. cuip ocur anma: no, "co  
domun" .i. ad coelum. No, "fpi arthu ar chatru"  
.i. ar chatir nime, co puobepiaing in domun fpi pidiu  
riaigla 7 diuimpečta noeb; ar ic áriu doğairter, ut  
dicatur: "peale uel coeli punt panti."

5. **AR DEO DOENACHTHA** .i. Ar d[o]enacht  
meic Dé pocherapartan .i. co ragbad greim dó ceas  
meic Dé. No, ar Dia doğnuo doenacht .i. tionaclul neich  
ar Dia.

6. **AR [š]ASSAIB RIĞTIER** .i. I'p aipi doğnuo  
pom ar íarad dó ip ind pichiuo huapal.

7. **RIRIR ACCOBUR A SULA** .i. Ropec ar Dia  
cač ní pob' accobor pi ae puil: na mná 7c.

8. **SUI SLAN CREAS CRIST** .i. In lán-fui ren  
pochpeterpan Crisť: no plan cen pheccad: no, "cpeir"  
.i. a nepbo "cperco" .i. poporbperpan iapum i Crisť:  
no, doğat Crisť popbairt fair.

9. **CEO NI COIRM, CEO NI SERC OLL-SAIT:**  
**SEČNAIS BEOIL** .i. Ocur ni ebed coirm, no ni cariad  
coirm, 7 ní p'bo repicad leip co oll-faith: dopechnao  
dan in beoil.

10. **BAI CATH, BAI CAST** .i. Robai cath, no  
poboi cat .i. Catholicur.

11. **BAI CARTHAIT.** .i. Tóit: lán do déipe  
epeom uli. No, picthe Colum Cille ó depeipe.

12. **CLOTHOND OC BUAD.** .i. Robo ail i cač  
he oc bpeit buada do cač. No, "cloth-onđ," .i. cloč

3. A COURSE HE MADE MOST FORTUNATE. .1. He walked, or he stepped together with the white, that is, angels. Or thus: More fortunate than every course was the course Colum Cille made.

4. WITH THE CHARIOTEERS OF GREAT-CITY TO PROFUNDITY HE WAS BROUGHT. 1. With the charioteers of the noble city he ascended: "co domun," that is, until its good gift was for him. Or, "co do mun," that is, to two good gifts, that is, of body and of soul: or, "co domun," that is, to heaven. Or, "fri arthu ar chatru," that is, to the city of heaven, that he might bring the world to the ways of rules and examples of saints, for it is ladders they are called, as is said: "the saints are ladders even of heaven."

5. BEFORE GOD MADE MAN. .1. For the humanity of the Son of God he suffered: that is, so that a persecution to him used to be the suffering of the Son of God. Or, for God he used to practise humanity, that is, the bestowal of a thing for God.

6. ON HIGH HE WAS KINGED. .1. It is why he used to do that, with a view to satisfaction for him in the noble heaven.

7. HE YIELDED THE DESIRE OF HIS EYES. .1. He exchanged for God every thing which was a desire to his eye: the women, and so forth.

8. A PERFECT SAGE, WHO BELIEVED CHRIST. .1. The blessed full-sage who believed Christ; or, perfect without sin. Or, "creis," that is, from the verb *cresco* (I increase): that is, he increased afterwards in Christ, or Christ gave an increase on him.

9. AND HE DESIRED NOT ALE, AND NOT A GREAT SUFFICIENCY: HE AVOIDED FLESH. .1. And he used not drink ale, or he used not love ale, and it was not with him a desire as far as a great sufficiency; he also used to avoid the flesh.

10. HE WAS LEARNED, HE WAS CHASTE. .1. He was learned, or, "roboi cath," that is, a Catholic.

11. HE WAS CHARITABLE. .1. Whole: full of charity he all: or, Colum Cille used to be boiled from charity.

12. A ROCK AT VICTORY. .1. He was a rock in battle at bearing away of victory from every one. Or, "cloth-ond," that is, a stone of subduing, for "ond" is a stone. A



cloithi, ar fite ond cloch : pobó cloé iapum cloithi cáé uile Colum Cille.

13. **BOI LES LÁN.** .i. bó epeom co tabrad a lán-lep do cáé.

14. **BOI LEORLES OIGED.** .i. Robo leop nole raiged aegeou.

15. **BOI OBEID.** .i. Auidur .i. laim.

16. **BAI HUASAL, BOI HUAS A BÁC.** .i. bá porpail por bar .i. por Diabul, no peccad : no, pob' uair a báp : no, porpail báp uara.

17. **BOI LIEN.** .i. Lemr .i. ailgen.

18. **BOI LA CRIDE CECH ECNADA.** .i. Robo laig lepaigthe cride cach ecnada : no, pobó chaipigthe do peir cride cec ecnada : o'ndi ar ligo .i. cumpigim.

19. **AR MINON AXAL NACALLAD.** .i. Arn úaral no aicelled inn aingel di a p'bo ainm Axal : no, "iap minon axaln accallaim" .i. iapn acallaim Dé do-rom : ar ip éd minon aingel Cipit macc Dé. No, an ar dech de ainglib—ba menic do nim an accallaim ríde : ba tanairi dan do accallaim aingel a acallaim peom.

20. **BA AINMNE AR AM BEBA.** .i. Do ítaid atbat .i. do lugu díge atbath : ar ní cáided lind ná biad ip in bliadain atbath, áct i Sathurnd, no in Domnuch.

21. **BÁ BIND.** .i. bá bind a guth i[c] celebrad.

22. **BA O'EN A CHERD CLEIRCHECHTA.** .i. Robo en di a eladnaib cleirchecht : ar ba rui, ba páith, ba file. No, pobó leop do cáé ind oén-cept cleirchechta baí oca, ut Patriciur díxit :

Genpíó maccan di a fine,  
 bíó rui, bíó páith, bíó file :  
 Inmain lepbairpe glan, glé,  
 Nao ebera immarbé.

23. **BA DO DOINIB DISCRUTAIN.** .i. bá anra do doinib repútan a gnm pon. No, commad "dircéit"



stone then of the subduing of every evil was Colum Cille.

13. HE WAS A FULL BENEFIT. .i. He was, so that he used to give his full benefit to every one.

14. HE WAS AN ABOUNDING BENEFIT OF GUESTS. .i. It was much he used to benefit guests.

15. HE WAS AVID. .i. "Avidus," that is, eager.

16. HE WAS NOBLE, HIGH WAS HIS DEATH. .i. He was superior over death, that is, over the Devil, or sin ; or, his death was high ; or, he knew death over him.

17. HE WAS GENTLE. .i. "Lenis," that is, gentle.

18. HE WAS A PHYSICIAN OF THE HEART OF EVERY SAGE. .i. He was a physician of the benefiting of the heart of every sage : or, he was bound according to the heart of every sage ; from that which is "ligo," that is, *I bind*.

19. OUR DIADEM WHO USED TO CONVERSE WITH AXAL. .i. Our noble who used to converse with the angel, whose name was Axal. Or, "iar mindn axaln acallaim" (after the diadem of angels' conversation), that is, after conversation with God by him : for Christ, Son of God, is the diadem of angels. Or, what is best of angels—frequent of number was the conversation of these: second, accordingly, to the conversation of angels was his conversation.

20. IT WAS ABSTEMIOUSNESS ON ACCOUNT OF WHICH HE DIED. .i. Of thirst he died, that is, from littleness of drink he died : for, he used not to take ale or food in the year he died, but in Saturday, or in Sunday.

21. HE WAS MELODIOUS. .i. Melodious was his voice at celebration.

22. HIS PROFESSION OF CLERICSHIP WAS ONE. .i. Clericship was one of his sciences, for he was a sage, a prophet, and a poet. Or, abundant for every one was the one profession of clericship which he had, as Patric said :

A child will be born of his tribe,  
He will be a sage, will be a prophet, will be a poet :  
Beloved the pure, clear lamp,  
Who will not speak deceit.

23. HE WAS TO PERSONS INSCRUTABLE. .i. Difficult for persons was the conception of his deeds. Or, it may be

bað chóir and .i. Ni éluined rcepeit dune in bale in  
dénad a cpaubd .i. ip in diatub, no ip in dub-pecleþ.

24. ba ðin do nochtaib. .i. Imm étað.

25. ba ðid do bochtaib. .i. Imm biad.

26. ba nua nochesað cach tromm-  
di o pothuch. .i. Cac trom-þotað no chépað—ba  
amal núa leip-ream pein. No, “ba trpuimmiu cac  
[þ]othaig dún in ceþað nua-þa,” ap in ðall.

27. o cholum cosc tuath. .i. O Cholum  
nochoipeþir na túatha.

28. miað mar munemar mann. .i.  
Tiaðmaic in a munigin in moþ-airmuicnið pin im nem  
dúinn. No, dommunem doberþap airmuiciu móþi do do  
chind na[n] gnim po. “Miað maip” .i. imbed manna .i.  
in maind. Ip eo atberþir meicc Iþrael ppi a manchu  
.i. Quid erþ hoc nipi cibur celeþir? Oommunimapi íapuin  
doberþap airmuiciu moþi in bíð nemða do-pom.

29. noðgeisigfe crist eter ðlig-  
teðu. .i. Nongeba pom Críþt in a geilþine .i. in a  
munþeþap eter na ðligþechu [.i.] eter aingliu ocup  
apch-aingliu.

30. trias na ciana cotaisla. .i. Triþ  
in pé cian pobui ic taipled ipor .i. oc cpaubd.

### [capitulum iii.]

DE PRUDENTIA EIUS ET LECTIOE ET SAPIENTIA.

1. erðnaid sui siaçt slucht cetrair.  
.i. Ip erðna in pui poþiaçt pliçt na cetþi puiaçt.

“discreit” (cryless) is what is right in it : that is, the place in which he used to make his devotion used not to hear the cry of a person : that is, in the desert, or in the Black Church.

24. HE WAS A SHELTER TO NAKED. .1. In regard to clothing.

25. HE WAS A CONSOLATION TO POOR. .1. In regard to food.

26. IT WAS [AS] NEW HE USED TO SUFFER EVERY HEAVINESS FROM ATTACK. .1. Every heavy attack he used to suffer—that was like a new one with him : or, “heavier to us than every attack is this new suffering,” says the Blind (that is, Dallan).

27. FROM COLUM DISCIPLINE OF TERRITORIES. .1. From Colum the territories used to be disciplined.

28. LET US HOPE GREAT DIGNITY, MANNA. .1. Let us go to his trust, the great reverent one about heaven for us. Or, we hope great honour will be given to him on the head of these deeds. “Miad mair,” that is, an abundance of “mann,” that is, the *manna*. It is what the children of Israel used to say to their monks : “What is this but celestial food ?” We hope therefore the great honour of the celestial food will be given to him.

29. CHRIST HAS ASSOCIATED HIM AMONG THE RIGHTEOUS. .1. Christ will receive him into his association that is, into his familyship among the righteous, [that is] among angels and archangels.

30. THROUGH THE LONG PERIODS HE WAS HUMBLING HIMSELF. .1. Through the long time he was at humbling here, that is, at devotion.

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## [CHAPTER VII.]

OF HIS PRUDENCE, AND READING, AND WISDOM.

1. A SAGE THE DOCTOR, WHO REACHED THE PATH OF FOUR.

.1. Sage is the doctor who reached the path of the four wisdoms.

2. COITLUID LA DOCEŢUL DO NIM-IAŢH  
IARN A CROICH. .i. Ip amlaid dōlluid feom co íath  
nime iarn a chepat i for co cetul muinſipe nime ⁊  
talman ; no i tī[n]-clair aingel nime.

3. CĒŢ CELL CUSTOID TOND FO OGI  
OIFPRIND. .i. Rochoemeſtar cet cell fo chomlain-  
tiur tuinni calig offprind. No cet cell cor a taet tond  
maria : ⁊ cinteſch ap écinteé and.

4. OLL NI' NI IŢAL. .i. Ip oll in tpen-fer hé, ⁊  
no con iſlaéſt doſmí. No, oll an doſmí do marſh,  
⁊ ní iſlaéſt.

5. NI ELLASTAR CLOEN-CHLEIR. .i. Ní aileo  
na cliara inſliſteá.

6. DO[s]ELLAR FO INMUILC. .i. Noſegad eat fo  
innib an uilc : no, notaidleo eat co tarrav a phennait  
cóip for cach. No, ba ſabail ella do'nd uapul na  
cloen-cliaara, com bo marſh noimmuilgeo cſetim forpu.  
No, noſbliſgeo do pallund .i. do denam palland.

7. NI FOE'Ţ, NI FUAĆŢNAD HERIS. .i. Ní  
poſoid nech uad do denam uilc, ⁊ ní poſuać[ſ]nais fein  
na heſiur .i. ní paſi ſiur compaiſ[c]neé aicce .i. heſer : no  
ní poaſlaig heſiur for neé.

8. NI AENED NI' NA' BUI IR REĆŢ RI'Ĝ.  
.i. Ní dénad ní do aini aćſt iarn [d]iſſeſeſaid Ōé .i. nained  
in domnaigib. No, ní aipdeſcaiged ní aćſt do ſeiſi ſiáſla  
Ōé.

9. NANO EŢſA BAS BITH .i. Ap naſ eſad, no na  
baſ iſeſad do baſ tſia bithu, no ip in bith.

10. BEO A ANIM .i. Iſor.

11. BEO A ANUAIM .i. A anim tall.

12. AD IMBUO FODRUAIR FO RECHŢ  
NOEB .i. Roſupeſtar com beith do fo diſſeſeſaid na  
noeb. No, ap a ſoſ poſpubaſtaſiur po ſeſch noeb—ip  
api ap beo a anim iſor : ⁊ a anim tall ap immed

2. HE WENT WITH MUSIC TO HEAVEN-LAND AFTER HIS CROSS. .1. It is how he went to the land of heaven after his suffering here, with the music of the family of heaven and of earth : or, in the chief-choir of the angels of heaven.

3. GUARDIAN OF A HUNDRED-CHURCHES UNDER FULLNESS OF WAVES OF OFFERING. .1. He guarded a hundred churches under the completeness of the wave of the chalice of offering. Or, a hundred churches to which goes sea's wave ; and finite for indefinite in it.

4. A MIGHTY CHAMPION NOT BY AN IDOL. .1. He is a mighty champion, and not with idolism he works : or, mighty what he works of good, and not idolism.

5. HE BROUGHT NOT UP AN INQUITOUS COMPANY. .1. He used not nourish the unrighteous companies.

6. HE BROUGHT THEM UP UNDER MILK. .1. He used to view them under the meanings of their evil : or, he used to try them that he might give his fit penance on each. Or, a catching of a flock for the noble one was the unjust companies, so that it might be well he would milk belief upon them. Or, he used to milk them for salt, that is, for the making of salt.

7. HE SUPPORTED NOT, HE ATTACKED NOT HERESY. .1. He sent not any from him for the doing of evil, and he attacked not himself any heresy ; that is, he had not an erroneous knowledge, that is, heresy. Or, he persuaded not heresy upon any one.

8. HE TOOK NO AMUSEMENT WHICH WAS NOT IN THE KING'S LAW. .1. He used to make nothing of amusement but according to God's law : that is, he used to take amusement on Sundays. Or, he used to make nothing distinguished but according to God's rule.

9. THAT HE MIGHT NOT GET ETERNAL DEATH. .1. That he might not get, or that there might not be destined for him death for ever, or in the world.

10. LIVING HIS NAME. .1. Here.

11. LIVING HIS SOUL. .1. His soul beyond.

12. IT IS A GREAT NUMBER THAT HE PREPARED UNDER SAINTS' LAW. .1. He procured that it (the number) might be for him under the law of the saints. Or, on account of the length of time he stayed under the law of the saints—

podpuairi .i. ar a pot: ar pit immed [imda?] .i. poeta,  
ut dixit poeta:

Ir imteire  
Cor int abean oc imtheet:  
Int aboc o Rup eadem Char,  
No con é a taeb ar imda .i. poeta.

13. PRISBERT TINU A TŌEB .i. Rorith brú  
co ná p' bo thiuc a tōeb. "Prisbert tinu a thoeb" .i.  
"romairnetar," ut dixit poeta:

Nec prirbert a tigeina,  
Ni p'ba ile a libeina,  
Cor iucant namant a cheno,  
A gabair ir a dub-ceno

.i. a ech ocur a claudeb: ar "colg" ocur "dub-ceno" duo  
nomina gladii sunt ir int [r]en-Soedilg, ut dixit poeta:

Ni p' [b] for braigēib dam na bo  
Promēair colg mo puanaó:  
For braigēib rig focēirp feit  
Indi Dub-ceno oc Diarmait.

14. TUIL A CUIRP CUILLSIUS .i. Roçoilleptar  
toill a cuirp .i. ir e a milliud a nemdenam.

15. CUILL A NEOIT .i. Rochuilleptar in gainni, ut  
poeta dixit:

In maith lib  
In tan arberar firi friub?  
Arranger repc raigir reoit:  
Ni geib neoit frii nec ar dil

16. NAD IN MACC MACC HUI CHUIND .i.  
Cuié in mac? Nin. em: mac hui Chuind .i. Colum Cille. No

it is on that account that his name is living here : and his soul beyond on account of the number that he prepared .i. on account of its length : for “immed” means, namely, “*long*,” as the poet has said :

Very thin is  
The dwarflet’s leg a-walking—  
The dwarf from beautiful Ross Cas,  
By no means is it his side that is long. .i. “fota.”

13. DECAY ATTACKED HIS SIDE. .i. Great running of bowels until his side was not thick. “Frisbert tinu a thoeb,” that is, “romairnestar” (betrayed), as the poet has said :

One who betrayed his lord,  
His offspring were not numerous,  
Until enemies carried off his head,  
His “grey” and his “black-head.”

That is, his *horse* and his *sword* : for “colg” and “dub-cend” are two names for a *sword* in the old Goedilic, as the poet has said :

Not on throats of oxen or cows  
The sword of my hero is proven :  
On throats of kings it darts power—  
This same black-head with Diarmait.

14. THE DESIRE OF HIS BODY HE DESTROYED. .i. He destroyed the desire of his body, that is, its destruction is its non-performance.

15. HE DESTROYED HIS FIGHT. .i. He destroyed the power, as the poet said :

Are ye pleased,  
When the truth is spoken to you ?  
Who follows love treasures follow ;  
He takes not fight against one who is dear.

15. IS NOT THE SON THE SON OF THE DESCENDANT OF COND ? .i. Whose is the son ? Not difficult indeed: the

ni bu in meic hui Chuind gainni, no neoti. No, nað maicc aonaæt maicc hui éeo chuind .i. ni bui in maicc aæt báð forbæte .i. maicc hui cheo chuind cið .i. ni bui iapmua aæt ba hua Cuind : quari diçirpet, “bá ioeip-claño cia foro-domair mói o Dia.”

17. CUIL DEIM DE EOT. .i. Ní deina de eot ní noðígbad cuil .i. o’ndí ar demo .i. diçbaim. No “de fót” ar choip aňo .i. de fuachtain.

18. CUIL DEIM DE FORMUT. .i. Ní deina de formut ní diçbar cuil.

19. FO LIB LIÐE, A AI, AR CECH SÆT SRETÁ SINA .i. Iþ maíth lib, a eolchu, a liðe Colum Cille, ar noícað a ðpuæt no a úr ar cachn ðalar, no[r]paeðnaiged pair na rina .i. cac rín a [r]paehe.

20. TRIA THUATH IDLAIG DORUMEOIN RETU. .i. Ic dul dó tria thuath nan ídal porinnad am bibðanar ppi Dia, co tabrad forpu cpetim do Dia: 7 o’ndí ar “peatur” atá rétu.

21. AR CREOLA CAIRPTIU. .i. Iþ aipe dorat in meþ-ra forpu ar in cappat cpeol a cuip ; no, ar a cleipchecht popec a cairptiu.

22. CATH SI’R SOICH FIR : FICHEO PRI COLUAIM. .i. Ropo putham a cath ppi Demon 7 Domun, “foich fíri” .i. porecértar ppinne : “ficheo ppi culuain ;” .i. noþúáctnaiged ppi á cholaino ipor.

23. CO NA REÐA IN RI’Ð-MACC FOR DE’DE DE’. .i. No co paða mac in ríð .i. Colum Cille, for ind ara epnaíl fil ic Dia.



son of the grandson of Cond, that is, Colum Cille. Or power or fighting was not the part of the son of the grandson of Cond : or, was not the characteristic of the son who was buried that of the son of the grandson of Cond : that is, there belonged not to the son but a perfect death, that is, to the son of the grandson even of Cond indeed : that is, he was not a great grandson but he was a grandson of Cond. As if he had said, "he was a noble offspring, though he suffered much from God."

17. HE PROFANED NOUGHT ABOUT JEALOUSY. .1. He did nothing about jealousy which would take away profanity : from that which is "demo," that is, "I take away." Or, "de fot" is that which is right in it, that is, "about aggression."

18. HE PROFANED NOUGHT ABOUT ENVY. .1. He did nothing about envy which takes away profanity.

19. GOOD IN YOUR ESTIMATION (HIS) GRAVE, O SAGES, AGAINST EVERY SICKNESS OF COURSE OF SEASONS. .1. "Good in your estimation, O learned, is the grave of Colum Cille," for its dew or its clay used to heal against every disease which the course of the seasons would extend, that is, every season its courses.

20. THROUGH AN IDOLATROUS TERRITORY HE MEDITATED CRIMINALITY. .1. When going through the territory of the idols he would know their criminality towards God, so that he used to give on them belief in God: and from what is "reatus," *retu* is.

21. FOR THE SAKE OF RELIGIOUS CHARIOTS. .1. It is why he gave this judgment on them for the religious chariot of their body : or, for his clericship he exchanged his chariots.

22. WITH CONTINUOUS BATTLE HE SOUGHT TRUTH: HE USED TO FIGHT AGAINST FLESH. .1. His battle was continual against Devil and World : "soich fir," that is, he sought truth : "fiched fri culuain : " he used to commit aggression against his flesh here.

23. THAT THE KING-SON MIGHT NOT COME ON THE SECONDARY OF GOD. .1. By no means will the son of the king, that is, Colum Cille, come on the second division which is with God.

24. IN aTHGUTH, IN aTHPERS. .i. Iſ in  
guthn aithide .i. “Ite, maledicti:” no, “in aēguth” .i. iſ  
in guth ſil aithle gotha aile pemi. “In athpepp” .i. ni ba  
iſ in pepp tanaire paſar, aēt iſ in cēt pepp .i. “Uemite,  
benedicti, 7c.”

25. ADRAÐNACHT RIAN A’ES, RIAN A  
IMNIURT. .i. Roaðnaēt pīariu tīrao áer oó .i.  
pīariu pobo ſenoip 7 pob’ amneptaé : ap it ré bliaðna  
.lxx. pobo lán de.

26. AR IFFURNO IN albu o’MUN .i. Ar  
omun ipſipno dochuaid in Albain.  
huc urque rexum [capitulum.]

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[capitulum uii.]

IDEM DE COMMENDATIONE LAUDIS EIUS REGE NEPOTUM NEIL.

1. aED aTNOI uLE oLL-DOINE DROM-  
CHETAŁ. .i. Aed, mac Ainmepech, doſat .uii. cumala  
do’n Dull aip ainm do thabairt iſ in mola-ſa Choluim  
Chilli : 7 pīaīēneſtar Aed do’n Dull commao dſumiu  
ceé cetal in cetal-ſa.

2. PECHT aFOR NIA NEM. .i. In tan nopeſao  
in tpen-pep .i. Colum Cille ; ap ſit nīa .i. tpen-pep, ut  
dicītur :

ſiōcéll Cſemethaino Nīao Náip  
Nībeip mac bec do leitáin:  
Leth a ſoipne d’ óp buide,  
Al leit aile d’ [ſ]inſuine.  
Oén-pep di a ſaipno namma  
Noépenao ſe élánamma.

24. IN SECOND VOICE, IN SECOND VERSE. .1. In the fearful voice, namely, "Go ye cursed:" or, "in athguth," that is, in the voice which is after another voice before it. "In athfers," that is, it will not be in the second verse he will come, but in the first verse, that is, "Come, ye blessed, and so forth."

25. HE WAS BURIED BEFORE AGE, BEFORE HIS WEAKNESS. .1. He was buried before his age came to him; that is, before he was a senior, and was strengthless; for it is six years [and] seventy that was full from it [the age].

26. ON HELL IN ALBA A TERROR. .1. For terror of hell he went to Alba.

Hither so far the sixth [chapter.]

## [CHAPTER VII.]

OF THE COMMENDATION OF HIS PRAISE BY THE KING OF THE  
UI NEIL.

1. AED LAID DOWN OF ALL MIGHTY-POEMS A POET-SONG. .1. Aed, son of Ainmere, who gave seven *cumals* for his name to be given in this praising of Colum Cille: and Aed laid down to the blind [Dallan] that more poetic than any song this song should be.

2. THE TIME WHEN THE CHAMPION WOULD REACH HEAVEN. .1. The time when the champion would come, that is, Colum Cille; for "nia" means, namely, a *champion*, as is said:

The chess-board of Cremthand Brave Champion—  
A small child carries it not by little elbow:  
Half of its party of yellow gold,  
The other half of *findruine*:  
One man of its party alone  
Would purchase six couples.

3. NI ANDIL. .i. Ní p'bo nemdil la Dia hé, aét robo dil.

4. NI SUAIL. .i. Ní p[b'] bec hé. No, "ní handil" .i. ní poindil 7 ní po[p]úais ní baó puail.

5. NI SUAIḠ. .i. Ní porupúais.

6. NI NIA NAD NUA PRI COTACH CONUAILL. .i. Ní tréan-fer nan nua inró ppi cotac .i. ppi glinnigud chotais Conaill .i. eter tuatha Conaill armedon: no, ic denam a cotais ppi tuathaib ailib dianechtair. No, "ní nua" .i. no con[p]uil ocund in tréan-fer [p]uager ní nua ppi cotac Conaill: 7 "ní puais" torach na ceille ríe. No, dan .i. ní píl ocund in tréan-fer athnuiger cotac Conaill: "ní nia" in torach ríe. "Ppi cotac Conuail" .i. ic ríe eter corp 7 ainmain.

7. CLUIDSIUS borb beolu bennacht batar ic TOI TOIL RIḠ. .i. Roeloi beolu innam borb batar ic apó-ríg Tói, cio ed baó ail léo olc do ráo, comó bennachao dognítir, ut puit balam.

8. O' DONIB DEIMTECTA, OC DEO DESSESTAR. .i. O' doimib poígíbad, ic Dia tarparap.

9. AR ADBUD, AR ANI ATRONNAI AR-  
ḠART GLAN HU'A HI CATHAIR CONUAIL. .i. Ar a ainmi 7 ar a áini poepnai gartn glan hu'a Conuail inn a chatir. No, hua pom Coóair moir do laignib il leth o mathair. No, ar adbchloir ocur ar áini poepnai in gart glan 7c: ar ní dénad pom peir, ut faciunt hipocritae.

10. HIC UDBUD CAIN-SRUIETH SCEO MA-  
ḠISTIR MUINTERE. "hic udbud" .i. "nomen dolo-  
pír" .i. ingu pechi. Robo chain íarum in ppuith co na toimled maípe, co na pagbad in galair peir hé: ocur dan robo maígitir muinterpe imm on cétna. No, "ingu pechi" .i. ip íeéctain pothogmang a pechi hé ap immed

3. NOT UNDEAR. .1. He was not undear with God, but he was dear.

4. NOT TRIFLING. .1. He was not small. Or, "ni handil," that is, he prepared not, and he knitted not anything which was trifling.

5. NOT PROSPEROUS. .1. He did not plan well.

6. THE CHAMPION IS NOT WHO BOUND NEW THINGS FOR THE ALLIANCE OF CONALL. .1. The champion of the new things is not here for alliance, that is, for confirming the alliance of Conall, that is, between the territories of Conall within ; or, at making their alliance with other territories externally. Or, "ni nua" (a new thing), that is, there is not with us the champion, who will knit a new thing for the alliance of Conall ; and "ni suaig," is the beginning of the sense thus. Or again, that is, there is not with us the champion who will renew the alliance of Conall : "ni nia" is the beginning thus. "Fri cotach Conuail," that is, at peace between body and soul.

7. HE SUBDUED WITH A BLESSING THE MOUTHS OF THE FIERCE WHO WERE AT TOY WITH KING'S WILL. .1. He subdued the mouths of the fierce, who were with the high king of Toi, though it was what they wished—to say evil, so that it is a blessing they used to make, as Balam was.

8. FROM MEN WITHDRAWN WITH GOD HE HAS TAKEN HIS SEAT. .1. From men he was taken away ; with God he has rested.

9. FOR ABSTEMIOUSNESS, FOR FASTING, THE DESCENDANT BESTOWED PURE GREAT HOSPITALITY IN [THE] CITY OF CONALL. .1. On account of his abstemiousness, and on account of his fasting, the descendant of Conall distributed pure hospitality in his city. Or, a descendant of Cathair Mor was he in the side from mother. Or, for pleasure and for amusement he distributed the pure hospitality, and so forth : for he used not to do that, as the hypocrites do.

10. AT DECIDING A FAIR SENIOR AND A MASTER OF FAMILY. .1. "Hic udbud," that is, a name of a disease, that is, "tightness of skin." The senior was accordingly fair, so that he used not to eat fish lest that disease should seize him : and likewise he was master of a family about the same matter. Or, "tightness of skin," that is, it is hardly his skin surrounded him on account of the abund-

α δαν ; no “ic udbuð” .i. ic fethuguo aðbb ic éirniuo chep̃t na canoni : No “ic udbuð” .i. ic uibuo [na]ñ goa : no, “ic udbuð” .i. ic foibaðuð .i. ic baðuð cuip̃p Crip̃t fo α [f]uil ic ofp̃piuð : no, aínm do boith légið, no p̃pop̃piu loci i Ceneol Chonall.

11. FRI ANGEL NACALLASTAR : ατθαλλ  
ΓΡΑΜΜΑΤΑΙΣ ΘΡΕΙC. .i. Dognoð aingel u' accal-  
laim, ocur popoglaino grammatais amal Θρεcu. No,  
noaicilleo grammatacdu ocur Θρέcu.\*

12. SOER SECH TUAITH SIN HINEDIM. .i.  
Saep nopechtep̃ pecht tuatha, γ cinñtech ap̃ écinñtec̃  
and, nó coic tuãta Epend γ oi thuait̃ in Albain. No,  
nopechtea pẽctap̃-tuait̃ : no, ba p̃aep̃ nopechteap̃  
p̃iuñde ip̃ in tip̃ thuaid̃. “Sin metum” .i. ip̃ am̃laid̃ p̃in  
dognoð α p̃air̃neip̃, ap̃ p̃it̃ p̃in .i. am̃laid̃, ut dixit poeta :

Ip̃ín teit̃ in mal̃ 'm α t̃ech̃ p̃ig,  
In degiult̃ cen cappaip̃ t̃p̃it̃,  
Con duib̃-ciuñd̃ in α dag̃-p̃cip̃.

.i. cip̃ (.i. lam) oñd̃ ap̃ “capio.”

13. MAC FEOILMIO[e] FICH TUAITH PINN  
OUT. .i. Mac FEOILMIO[e] diã fichtip̃, no diã p̃ognatip̃  
in p̃ic̃e tuãth̃ : γ cinñtech ap̃ ecinñtech ann beop̃ : no,  
oi α fich̃ in tip̃ tuãig̃. “Pinn out̃” .i. p̃inem̃ m̃uñd̃i ; no,  
p̃op̃it̃ip̃ ep̃ich̃ γ com̃laineip̃ in p̃op̃ic̃etail̃, no α bar̃ p̃éñ.  
No, p̃íñ iñedim̃ mac̃ FEOILMIO[e]. P̃iñd̃ .i. ip̃ é̃ iñd̃ip̃im̃  
am̃laid̃ p̃iñ mac̃ FIOILMIO[e] ap̃ iñ fich̃ at̃uãig̃.

14. NI TOICHES DO'N BITH BA SIR DO  
CHROICHE CUMNI. .i. Ní mã t̃úõc̃aid̃ pop̃ bith̃ che  
ap̃ gair̃de α am̃p̃ipe : p̃obõ t̃p̃uth̃aiñ dõ c̃uim̃niuguõ  
c̃p̃oichẽ pop̃ α c̃opp̃. No, ní cañ c̃épp̃as̃ dõc̃ũaid̃ do'ñ  
bith̃ dõ lucht̃ Toi : no, ñi p̃obõ toĩ dõ lucht̃ iñ beth̃a iñ

\* With this word ends imperfectly the copy in Lebor na hUidre : the remainder is from Lebor Brecc.—[Ed.]

ance of his qualifications : or, "ic udbud," that is, at the perceiving of difficulties in explaining the questions of the Canon. Or, "ic udbud," that is, at destroying the falsehoods : or, "ic udbud," that is, at submerging, that is, at dipping the body of Christ under his blood at Mass : or, it is a name for a reading hut, or of a special place in Cenel Chonaill.

11. TO AN ANGEL HE USED TO SPEAK : HE SPOKE GREEK GRAMMAR. .i. He used to address an angel, and he learned grammar like Greeks. Or, he used to address grammarians and Greeks.

12. A NOBLE ONE WHO SOUGHT NORTH : THIS ONE I RELATE. .i. A noble one who sought seven territories, and definite for indefinite in it, or, the five territories of Eriu, and two territories in Alba. Or, he used to seek extern territory : or, it was noble he followed truth in the north territory. "Sin inetum," .i. it is thus he makes its narration, for "sin" means, namely, *thus*, as the poet said :

In this manner the chief goes round his house of a king,

In good raiment without a storm-shower through it,  
With his black head (sword) in his good grip (in his right hand).

That is, "cip," (hand) from the word *capio* (I hold).

13. FEDILMID'S SON IN THE NORTH TERRITORY KNEW END. .i. The son of Fedilmid for whom used to fight, or whom used to serve the twenty territories : and definite for indefinite in it still : or from whom the north country boiled. "Finn duit," that is, the end of the world : or he knew the end and completeness of the doctrine, or his own death. Or, thus I relate the son of Fedilmid. "Find": that is, it is he I relate thus—the son of Fedilmid from the territory in the north.

14. THERE WENT NOT FROM THE WORLD [ONE] WHO WAS MORE CONTINUAL FOR CROSS'S REMEMBRANCE. .i. Not well he came on this world on account of the shortness of his time : he was everlasting for the remembering of a cross on his body. Or, not without suffering he went from the world for the people of Tay : or, there was not silence for the people of the world, when he suffered. Or, there came



tan pocheairium. No, ni éanic do'n bith hille bio  
ruthaine do cuimniugud epochi Cpir̃t.

15. CONPIG FÍGLESTAR O GNIM GLIN-  
DESTAR. .i. Inní noígeð, no noíuaided, no noíegad  
o fígill imraithe do denam, no noglindead o gnim: no,  
noglinois o gnim quod p̃p̃edicaret uerbo, ut dicitur:  
“Impleuit factis quod p̃p̃edicauit uerbis:” 7 dan  
coíegad fígill do denam .i. da éet deac p̃lechtain.

16. CONGEIN DE GEINN AN hUA AIRT,  
NIS NEILL CO NERT. .i. Co p̃gein de pin co p̃'ba  
gein ordmige he. No, p̃ogenair geinn an de .i. hua  
Airt mic Cuind ep̃ide, no hua Neill. No, gein p̃ip  
p̃ogenip de: gein eip̃dairc, p̃at̃mar, “Concept” [*recte*  
co nert] .i. p̃obo nertmar. No, “nirneill co nirt” .i.  
ni p̃pi nertair claimni Neill dobered toeb, aét p̃p̃ia  
nertu in Sp̃ir̃uta noib. No p̃ic: “hua Airt nir Neill  
co nirt” .i. ni a nirt Airt no Neill nobagad, cia p̃'ba  
p̃aep-chland.

17. NAT PUICH PECHT DI AM BATHAR.  
.i. Ni dep̃na puachtain in buð chóip a bar di am  
bat̃ he p̃ein nobet̃i do chena: no, ni dep̃na puachtain  
pecht at̃bath .i. ni oc map̃bat̃ neich ele at̃bath.

18. BUICH BRON CERD CUIND DUL DO  
DRUIB METI MAITH. .i. Rob̃p̃ir b̃pon-cath for  
Chond .i. l̃eth Cuind con a eladain ap̃ dul do Col.  
Cilli do thair̃p̃p̃in uair̃ib: no, p̃obui uch 7 b̃pon hi  
ceip̃d Chuind .i. in eladain, no in écri Chuind: no  
p̃obui b̃p̃ip̃ed 7 b̃pon hi cat̃air Chuind do'n d̃p̃uib  
p̃obi for Colum Cilli dian dechaid̃ anund: no, do'n  
b̃pon 7 coip̃re t̃anic hil l̃eth Cuind iap̃n éc Colum  
Cilli. “Meti maith” .i. ip̃ mop̃ meit in mathiura  
bui do a t̃p̃uib bui p̃air.

19. MAC-AINM CRUICHE. .i. Dorat̃ ainm do  
chp̃oich: no mac p̃ip buð chumain ainm chp̃oiche  
Cpir̃t: no, ip̃ air-ainm th̃p̃óm duind in mac pocher and.



not to the world hither [one] who was more everlasting for the remembering of the cross of Christ.

15. THE CONWEB HE FIGULATED FROM DEED HE FOLLOWED .i. The thing he used to weave, or he used to sow, or he used to view from figulation, he used to meditate to do, or he used to follow from deed: or, he illustrated from deed what he would preach in word; as is said: "he fulfilled in deeds what he preached in words," and also he used to view to make figulation, that is, twelve thousand prostrations.

16. SO THAT THERE SPRUNG FROM IT A NOBLE OFFSPRING, A DESCENDANT OF ART, NOT OF NIALL WITH STRENGTH. .i. So that there sprung from that that he was an illustrious offspring. Or, an illustrious offspring was born from it, that is, a descendant of Art, son of Cond, was he; or a descendant of Niall. Or, a true offspring was born from it; an offspring celebrated, full of grace. "Concert [*recte*, co nert], that is, he was strong. Or, "nis Neill co nirt," that is, not with the powers of the *Clanna* Neill he used to side, but with the powers of the Holy Spirit. Or, thus: "Hua Airt nis Neill co neirt" .i. not from the power of Art or of Niall he used to boast, though he was a noble offspring.

17. WHO COMMITTED NOT AN INJURY FOR WHICH ONE DIES. .i. He committed not an injury for which his death would be just, if it were itself that were for him already: or, he committed not an injury when he was dying, that is, it is not at killing another one he died.

18. THE PROFESSION OF COND BROKE GRIEF THROUGH HIS GOING FOR A STAY OF GREATNESS OF GOOD. .i. There broke a grief-battle on Cond, that is, Cond's Half, with its science on Colum Cille's going for a stay from them: or, there were wail and grief in the profession of Cond, that is, in the science, or in the poetry of Cond: or, there were misery and grief in the city of Cond from the stay which was on Colum Cille when he went over; or, from the grief and sadness which came into Cond's Half after the death of Colum Cille. "Meti maith," that is, large is the greatness of the goodness which was to him from the stay which was on him.

19. A SON-NAME OF CROSS. .i. He gave name to a cross: or, a son to whom was mindful the name of Christ's cross: or, a heavy back-blemish to us is the son who suffered in it.

*English  
unravelling  
to Mr. Crom*

20. CUICE AÍAS: ECE AER: CERTO INDÍAS  
 .i. Conice ro a aer con epbailt. “Ece” .i. “ip pollup  
 dam int aer hi cein atu oc denam huius laudis:” ap  
 dolecthea do a fuile cein bui oc denam in molta.  
 “Certo indiar” .i. ip mop a chepti indirim, no  
 ceptaide indirim.

21. allíath leo bind hi [s]NECTO NU-  
 DÁL. .i. Allíath .i. al-líth idem ocur líth a aille : amail  
 gláio leomain bind hi pnechta in táil nui aille ino leith  
 .i. Colum Cille : ap in tan dorbepead in leo a gláio  
 app, tecait na huli anmunna futhi co tabair tíí di  
 a epbul immo, con eplet ip in luc rin ped luch 7  
 pindach. Tic in pelche chuire-rum iap rin co tábair  
 penite imme-rum porc con epil. Sic Colum Cille.  
 Intíí im a tabrad tíí a porcetail, ni theiged uad:  
 taipre ped anpéctaid tíí porcetail Mic De in a  
 thimcell rom. No, “all-íath” .i. hin íath hi nalla, ap  
 teit in leo in íath in alla cein bip in coirne, co tabair a  
 gláio app iapn dul hi mach ip in dail nui. bind aille  
 don dogno Col. Cille co durcad na manach him  
 iapmergi popaitementar hic. No “allíath” .i. apoile  
 anmunna 7 tri patrine occa .i. ppereny 7 ppetepitum  
 7 putupum, con indíamlachep Colum Cille do rin,  
 ap probatar na tpepe rin occa. No, “bind do neoch  
 do nu-dál” .i. ip bind i péct-ra hi nú-dál .i. in dál nua  
 .i. aingil pucrat leo in leo ip in all-íath inntíamlagtech  
 .i. in coelum.

22. CO EC CO ECUAIS INTECH HI CO-  
 LUAIN CO HETHER : A ROGU ROFER SUBA  
 SAM-SITH. .i. Co m’ ec no con indirub pcela Colum  
 Cilli: no quando, ut dicitur “co amm” .i. c’ indur indirpet  
 co m’ ec pcela Colum Cilli, ap ní éalla popm-ra an  
 indur [r]in .i. intech dochuaid hi colaind co hethep, amail  
 dochuaid Pol : ocur ba he a poga rin, ap teiged cec  
 dardain cein bui hi colaind ad coelum, ut pepunt pepiti.  
 “Rofer” .i. roferurpar a poga cup in rith hi fil rith 7  
 ruba : no, roferurpar co tarbad a pogu do co ram-

20. HITHERTO AGE : MANIFEST SKY : PROFESSIONS I HAVE RELATED. .1. Up to this his age until he died. "Ece," that is, "manifest to me the sky while I am at making of this praise:" for his eyes were allowed to him while he was at making of the praise. "Certo indias," that is, "great his professions I relate," or, "truthful I relate."

21. HE CRIED A MELODIOUS LION IN A SNOW'S NEW MEETING. .1. "Alliath," that is, "al-lith," the same as "lith a aille" (the vigour of his praise) : like the roar of a melodious lion in snow in a new meeting is the praise of the strong one, that is, Colum Cille: for when the lion gives his roar out of him all the animals come at it, until he gives a coil of his tail around them, so that there die in that place a flock of rats and of foxes. The hunter comes to him then until he gives nets about him afterwards, so that he dies. Thus Colum Cille. The person around whom he would give the coil of his teaching would not go from him : the strong power of the coil of the instruction of the Son of God remains around him. Or, "alliath," that is, "hin iath in alla" (in the land of the cave), for the lion goes to the land of the cave, while the frost remains, so that he gives his roar out of him after going out into the new meeting. The praise, then, which Colum Cille makes for the awakening of the monks about midnight, is commemorated here. Or, "Allhiath," that is, a certain animal and three prophecies with it, namely, the present and past and the future: so that Colum Cille is likened to this one, for he had these three. Or, "bind do neuch do nu-dal," that is, he is melodious this time "hi nu-dal," that is, in a new meeting, that is, angels that carried with them the lion into the comparative cave-land, that is, into heaven.

22. UNTIL DEATH HOW SHALL I RELATE A ROUTE IN FLESH TO HEAVEN? HIS CHOICE MADE A JOY CALM-PEACE. .1. Until my death I shall not by any means relate the tidings of Col. Cille, or *when*, as is said, "co amm" (what time?) that is, in what manner shall I relate until my death the tidings of Colum Cille, for that manner fits not on me : that is, a route he went in flesh to heaven, as Paul went : and that was his choice, for he used to go every Thursday while he was in flesh to heaven, as the learned say. "Rofer," that is, he effected his

rieth .i. co rieth int rampaid, ar ip and atbach. No, foruip rieth ui a tramad in techt dóchoir hin ethep.

23. ROSOLUI sochla suide doderb. .i. Rosuaplaic ruithe . . . . . "Derb" .i. ip demin dopigne rin.

24. NI ONG OEN-TIGE, NI ONG OEN-TETI. .i. Ong .i. uch .i. ni huch oen-tige .i. ni an oen-tig ata a chainuid, ped in multir domibur. Sic in frequente. No "ong" .i. tavall: no ted .i. timppain, no ted .i. plige: ni tavall oen-tige iapiom, no ni tavall oen teti, no tavall oen-pligeo dunn coineo Colum Cilli. Ubi ep ong .i. tavall .min. hi fotha bpech, ut dicatur: "Ongaib, corcaib caput" .i. ap óman a tavall ui a corp dia cairuib. "Ong" .i. ongain: Ni p'bo hongain oen-tige, ped, pob ongain ill-tige: no, ni p'bo hongain oen-pligeo, ped multarum.

25. TROM-TUATH focul pothuind. .i. Ip tromm tuath, no ip tróm a chained oc na tuathaib, 7 focul gonar nech pothuind. No, "focul pothuind" .i. potheind each uch: no potheno .i. focul pothenoar each in pcel-pa.

26. ARDLECHT DE LOCHARN IN RIG DORADBUO ROATHLAS. .i. Ip aru-pollur comu locharn. No "in locharn in rig," de poeblecht dino in mola-rá for Colum Cille in pegno coelopum. Uel ric: cia poobao hibur poatlary tall. "Roblecht do locharn in rig" .i. Colum "cia pobaoed hic co poathlar tall," 7 ric contigit ei.

27. AMRAD INSO IN RIG RODOMRIG—  
FORDONSNADPE SIONE. .i. Ip amra in pad po, no amra in path: no ampeid (.i. dooain). No amra in

choice to the palace in which are peace and joy: or, he effected that his choice was given to him until summer-peace, that is, to the peace of the summer, for it is in it he died. Or, the surety who went to heaven prepared peace for his congregation.

23. THE GOOD MAN RESOLVED UNCERTAIN WISDOM. .1. He resolved wisdom . . . . . to them. "Derb," that is, it is certain he did that.

24. NOT THE WAIL OF ONE HOUSE, NOT THE WAIL OF ONE STRING. .1. "Ong," that is, "uch," that is, not the wail of one house, that is, not in one house is the wailing of him, but in many houses: so in the following. Or "ong," that is, *tribulation*; or, "ted," that is a *tympanum*, or "ted," that is, *way*: not the tribulation of one house then, nor the tribulation of one tympanum, nor the tribulation of one road for us, is crying Col. Cille. Where is "ong," that is, *tribulation*? Not difficult: in Fotha Breth, as is said: "Ongaib, coscaib carut" (with tribulations, corrections of friends), that is, for fear of their tribulation from the correcting of them by their friends. "Ong," that is, "ongain," ( . . . . ): it was not an "ongain" of one house, but of many houses: or, it was not an "ongain" of one way, but of many.

25. OF HEAVY TERRITORIES IS A WORD OF NOISE. .1. The territory is heavy, or heavy is the crying for him with the territories, and a word which wounds one is "fothuind." Or, "focul fothuind," that is, soreish is every wail, or "fothend," that is, a word which presses every one is this news.

26. IT WAS DUE TO THE LAMP OF THE KING WHICH WAS EXTINGUISHED, THAT IT RELIGHTED. .1. He is high-bright, so that he is a lamp. Or, "the lamp of the king," from it was due to us this praising on Col. Cille in the kingdom of heaven. Or thus: though it was extinguished here, it relighted beyond. "It was due to the lamp of the king," that is, Colum, "though it was extinguished here, that it relighted beyond"; and thus it happened to him.

27. THIS IS THE ELEGY OF THE KING, WHO HAS KINGED ME—MAY IT CONDUCT US TO SION. .1. Wonderful is this saying, or wonderful the grace: or, "amreid," that is,

pié nan ala píil poi in uapána. No ip inand int “am” píil and 7 “morr” ap port mortem ppetium laudip datum erc coeco: ap ip inand int “am” 7 “nem” .i. nem-path din, ap ip neam thucad do hil log a molta in piú. “Rotampíg-ra” .i. dopat píge dam-ra, ap ip ee Colum Cille dopat ollamnap dam. “Popdonrhaide Sione” .i. pírnaide co Shlab Sion .i. cur in cathraig nemdai.

28. ROTOMSIB-SA SECH RIAGU. .i. “Ropia pínde chuca pech in lucht bite oc piagad cáich.” .i. demna: “no pomuca pech demna in aeoir ad requiem pñctorum.” No “pech piagu” .i. pech ingene Oircc: tper pílae hopcci quae diuerprip nominibur nominantur in coelo 7 in terra 7 inperno. In coelo quidem Schemo 7 Eupiale [7] Medura: in terra Clotho, Lacherip, Atropor: in inperno Alecto, Megæra, Teriphone.

29. ROREID MENMA DUBA DIM. .i. “Robo ropaid dam dul pech na demna duba” .i. ubi punt demoner: 7 mentitum .i. go, mentita .i. goa .i. Robo peid damra dul pech na goa duba: no, poeppedi dimm demna duba: no, pob’ arupaid do na lochtai, no na goa duba hi menman do chop dimm. No, pedigrid 7 lapid dimm na bpeca duba lípepp Demun popin.”

30. DOMCIPE CEN AINME HUA CUIRP[RÍ] CATHRA CON UAISLE .i. “Copab capa dam cen ainm hoá do Choippu Níá-feri do Laigenib:” ap ip híí Ethni, ingen Dimma meic Noe, a mathair, do Choippige Laigen, ut dicitur:

Ethni aipechda ’n a biu,  
In pígan do Choppígiu,  
Mathair Cholúim, comalln gle,  
Ingen Dimmai, meic Noe.

Ocup baba hua hinn Noe rin do Chathair Mor, mac

difficult. Or, wonderful the course of the Alas (Alleluias) that follow the Hosanna. Or, the "am" that is in it is the same as "death," for after death the reward of the praise was given to the Blind (Dallan): for the "am" is the same as "nem" (heaven), that is, heaven-reward, for it is heaven that was given to him in price of the praising of the king. "Rotamrigsa," that is, "who gave sovereignty to me, for it is Colum Cille who gave *Ollamnias* (office of chief poet) to me." "Fordonsnaide Sione," that is, may he conduct us to Mount Sion, that is, to the heavenly city.

28. .1. MAY HE BRING ME PAST TORMENTS. .1. "May he bring us to him past the crew, who are tormenting every one," that is, demons: or, "may he waft me past the demons of the air to the peace of the saints." Or, "sech riagu," that is, past the daughters of Phorcus: these are three daughters who are named with different names in heaven, in earth, and in hell. In heaven, indeed, Sthenyo, and Euryale [and] Medusa: in earth Clotho, Lachesis, Atropos: in hell, Alecto, Megaera, Tesiphone.

29. MAY HE DRIVE MIND-GLOOM FROM ME. .1. "May it be easy for me to go past the black demons," that is, where demons are: and "mentitum," that is, *a lie*, and "mentita," that is, *lies*. That is, "May it be easy for me to go past the black lies; or, may he expel off me black demons: or, may it be easy for him to put off me the faults, or the black lies in my mind. He will loose and put off me the black lies which the demon will pour on me."

30. MAY THE DESCENDANT OF CORPRE OF THE CITY WITH NOBILITY SEE ME WITHOUT STAINS. .1. "May the descendant of Coirpre Niafer of the Laigne be a friend to me without stain": for Ethne, daughter of Dimma, son of Noe, is his mother, of the Coirprige of the Laigne, as is said:

Ethne principal when alive,  
The queen of the Corprigi;  
Mother of Colum—a clear fulfilment—  
Daughter of Dimma, son of Noe.

And that Noe was a descendant of Cathair Mor, son of



Fedlimid Fír-uiglaí, “Con uar[lí]” .i. hua Chathair uapail in Coirpre rín.

31. OLL-RATHA RODIALL, OLL-NATHA NIME NEMGRÍAN NÍ DÁM UAIN. NÍ DÍ[S] SCEOIL DO HUÁ NEILL .i. Ír mor in rodiall .i. in rogneiuíud 7 in cputhuíud 7 in díol doraíur forr na foclu-ra anuair. “Oll-natha” .i. molad: no, ír uille na indar cáic nath dorigneó do nim 7 do grein hin nime in nath-ro. No, ír oll in nath dograíur na filid forr tur do grein 7 do erca, 7 ní moo in deimniúad doberíur forrai oltar doraíur-[r]a ruid: no, eio oll lind erdaríur natha greine 7 erca, ní moo lind, ol in file, oltar erdaríur etrechta Choluim Cilla. “Ní dam uain” .i. ar coecatur ept iterum .i. ní huain dam .i. “ní [f] etaim in molad do denam rech aro, ar puctha mo rúile uaimm.” No sic: “ní dam uain fí a denam hin natha cu holl, ar níríaim nem na grein. “Ní dí[r] rceoil” .i. ní can rcel do huib Neill rín anuair.

PIN. IT. AMEN.

#### REMARKS ON TEXT, &c.

THERE are a few complete copies of the “Amra,” besides that of Lebor na hUídre, which is the oldest and the best: in Part II. I shall occasionally refer to those copies.

Except in the Introduction I had intended to write the English form “Colum” invariably, as it is the most usual in the Amra, but I find that in some places *Columb* has found its way into the translation: the oldest Irish form is *Colomb*.

In representing the original I have made no distinction between uncontracted and contracted syllables, as I could not do so without disfiguring the page with the introduction of either Roman characters, or brackets,



Fedelmid Fir-urglas. "Con uais[le]," .i. a descendant of noble Cathair is that Coirpre.

31. GREAT CIRCLES OF GREAT TURNINGS, GREAT POEMS OF HEAVEN TO ME SUNLESS IS NOT A SUITABLENESS. NOT A TRIFLE OF A STORY ABOUT UA NEILL. .i. Great is the great declension, that is, the great formation and the shaping, and the finish I have given on these words above. "Oll-natha," that is, praising: or, greater than every poem which has been made for heaven and for the sun of the heaven is this poem. Or, great is the poem the poets used to make at the beginning for the sun and moon, and not greater the confirmation they used to give on it than I have given here: or, though great in our estimation is the celebrity of the poems of the sun and moon, not greater in our estimation, says the poet, than the celebrity of the death of Col. Cille. "Nidamuain," that is, for I am blinded again, that is, "ni huain dam" (there is no opportunity for me), that is, I cannot make the praise beyond this, for my eyes have been taken from me. Or, thus: I have no opportunity of making the poem mightily, for I see neither heaven nor sun. "Ní dis [s]ceoil," that is, not without a story for the descendants of Niall that down.

IT ENDETH. AMEN.

or something in that way, to indicate the resolution of the contraction. Meantime, while I have thus preserved a uniformity pleasing to the eye, I have done no injustice to the student, for in the accurate lithograph copy of *Leb. na hUidre*, published some time ago by the Royal Irish Academy, he can see the contraction at a glance, while from the present edition he can test my mode of resolving it.

As I had no opportunity of representing in print the dotted *n* and *m*, I shall here point out the words in which they occur :

The *n* of *pwnln*, p. 8, line 17 : the *m* of *teopam*, and of *bliaðam*, p. 10, fourth line from foot : the *n* of *cim̃g*, next line : the second *n* of *cenonab*, p. 14, line 1 : the *n* of *ðopairngep̃t*, same page, line 2 : the second *n* of *nongebao*,

ib., line 4: the n of *in* in *lay in góedel*, ib., seventh line from foot: the n of *in* and *guén*, ib., sixth and fifth line from foot, and p. 16, line 13: the n of *deilmn* and *o[ř]olaing*, p. 24, Article 1, and again, Article 3: the m of *apm buu*, p. 28, Article 9: the n of *angil Oé*, p. 30, Article 1: the n of *angil*, p. 32, Article 13: the n of *o'angil*, p. 38, Article 9: the n of *immeon*, p. 40, Article 11: the n of *angel*, p. 64, Article 11.

*Corrections of text.*—*in innarba*, p. 8, line 10 [*ms. in cinnarba*]: *puç*, p. 12, line 9 from foot [*ms. puç*]: *řeít*, p. 16, line 12 [*ms. řeíb*]: *i crúb*, p. 18, line 15 [*ms. ícrub*]: *deřmepeçtaiřtur*, p. 18, line 8 from foot [*ms. deř—*] *docuřmet* p. 20, line 3 [*ms. docuřmet*]: *řencaið*, p. 24, Article 3 [*ms. řepçaið*]: *řluneð*, p. 28, Article 13 [*ms. řluneð*, with the second n dotted to indicate *deletion*]: *ðinoð*, p. 32, Article 7 [*ms. binoð*]: *'n a crıııb*, p. 32, Article 11 [*ms. naçrıııb*]: *angıl Oé*, p. 32, Article 13 [*ms. angel Oé*]: *nochluneð* p. 36, Article 3 [*ms. pochluneð*]: *ııt éc*, p. 38, Article 8 [*ms. ııtéc*]: *ðorçanað*, p. 40, Article 11 [*ms. ðorçanað*]: *nı nıa*, p. 62, line 6 [*ms. nıma*].

*Translation:* For comma after “north-west,” p. 11, fifth line from foot, read “period:” for “treasures,” p. 13, line 11, read “gifts:” for twenty-fifth line, p. 13, read “O conscience with its soul pure :” to “Obscuration,” p. 17, seventh line from foot, prefix “Culu,” that is :” for “wander” p. 27, line 15, read “dwell:” p. 43, Article 7, dele *comma* after “Maistin :” for “finite, p. 55, Article 3, read “definite.” In the translation there are, no doubt, some contestable and absolutely erroneous renderings: these, however, I must leave in the care of my readers until I examine them in the Second Part.

I find *one* error in the printed Irish—*ıııbaııð* [*recte ııbaııð*] p. 16, line 18. For *ıııup-leıřıııoçt*, p. 32, Article 7, read *ıııup leıř ıııoçt*: *dele* hyphen in *poleř-aıl*, same page, Article 9.

N.B.—The “Amra,” which in the original is written in double column each page, begins at top of p. 5, and breaks up at foot of p. 12. The supplement from the Leb. Brecc is from the back of fol. 110.

difficult. Or, wonderful the course of the Alas (Alleluias) that follow the Hosanna. Or, the “am” that is in it is the same as “death,” for after death the reward of the praise was given to the Blind (Dallan): for the “am” is the same as “nem” (heaven), that is, heaven-reward, for it is heaven that was given to him in price of the praising of the king. “Rotamrigsa,” that is, “who gave sovereignty to me, for it is Colum Cille who gave *Ollamnas* (office of chief poet) to me.” “Fordonsnaide Sione,” that is, may he conduct us to Mount Sion, that is, to the heavenly city.

28. .1. MAY HE BRING ME PAST TORMENTS. .1. “May he bring us to him past the crew, who are tormenting every one,” that is, demons: or, “may he waft me past the demons of the air to the peace of the saints.” Or, “sech riagu,” that is, past the daughters of Phorcus: these are three daughters who are named with different names in heaven, in earth, and in hell. In heaven, indeed, Sthenyo, and Euryale [and] Medusa: in earth Clotho, Lachesis, Atropos: in hell, Alecto, Megaera, Tesiphone.

29. MAY HE DRIVE MIND-GLOOM FROM ME. .1. “May it be easy for me to go past the black demons,” that is, where demons are: and “mentitum,” that is, *a lie*, and “mentita,” that is, *lies*. That is, “May it be easy for me to go past the black lies; or, may he expel off me black demons: or, may it be easy for him to put off me the faults, or the black lies in my mind. He will loose and put off me the black lies which the demon will pour on me.”

30. MAY THE DESCENDANT OF CORPRE OF THE CITY WITH NOBILITY SEE ME WITHOUT STAINS. .1. “May the descendant of Coirpre Niafer of the Laigne be a friend to me without stain”: for Ethne, daughter of Dimma, son of Noe, is his mother, of the Coirprige of the Laigne, as is said:

Ethne principal when alive,  
The queen of the Corprigi;  
Mother of Colum—a clear fulfilment—  
Daughter of Dimma, son of Noe.

And that Noe was a descendant of Cathair Mor, son of

Feolimid Fír-urglair, “Con uar[lí]” .i. hua Chathair uarail in Coirppe rín.

31. OLL-NATHA RODIALL, OLL-NATHA NIME NEMĠRIAN NI DAM UAIN. NI DÍ[S] SCEOIL DO HUÁ NEILL .i. Ír mor in rodiall .i. in rogneiugud 7 in cputhugud 7 in díol doratur fopp na poctu-ra anuarr. “Oll-natha” .i. molad : no, ír uille na indar cáic nath dorigned do nim 7 do ġrein hin nime in nath-ro. No, ír oll in nath doġnuitir na fíliu fopp tur do ġrein 7 do epta, 7 ní moo in deimniugad doberitir foppai oltar doratur-[r]a rúnd : no, cíu oll lind eptarcur natha ġreine 7 epta, ní moo lind, ol in fíle, oltar eptarcur etrechtá Choluim Cillí. “Ní dam uain” .i. ar coecatur ept iterum .i. ní huain dam .i. “ní [f] etaim in molad do denam rech aro, ar puctha mo fíule uaimm.” No sic : “ní dam uain fíu a denam hin natha cu holl, ar níraicim nem na ġrein. “Ní dí[r] pceoil” .i. ní can pcel do huib Neill rín anuarr.

PÍN. ÍT. AMÉN.

#### REMARKS ON TEXT, &c.

THERE are a few complete copies of the “Amra,” besides that of Lebor na hUidre, which is the oldest and the best : in Part II. I shall occasionally refer to those copies.

Except in the Introduction I had intended to write the English form “Colum” invariably, as it is the most usual in the Amra, but I find that in some places *Columb* has found its way into the translation : the oldest Irish form is *Colomb*.

In representing the original I have made no distinction between uncontracted and contracted syllables, as I could not do so without disfiguring the page with the introduction of either Roman characters, or brackets,

Fedelmid Fir-urglas. "Con uais[le]," i. a descendant of noble Cathair is that Coirpre.

31. GREAT CIRCLES OF GREAT TURNINGS, GREAT POEMS OF HEAVEN TO ME SUNLESS IS NOT A SUITABLENESS. NOT A TRIFLE OF A STORY ABOUT UA NEILL. J. Great is the great declension, that is, the great formation and the shaping, and the finish I have given on these words above. "Oll-natha," that is, praising: or, greater than every poem which has been made for heaven and for the sun of the heaven is this poem. Or, great is the poem the poets used to make at the beginning for the sun and moon, and not greater the confirmation they used to give on it than I have given here: or, though great in our estimation is the celebrity of the poems of the sun and moon, not greater in our estimation, says the poet, than the celebrity of the death of Col. Cille. "Nidamuain," that is, for I am blinded again, that is, "ni huain dam" (there is no opportunity for me), that is, I cannot make the praise beyond this, for my eyes have been taken from me. Or, thus: I have no opportunity of making the poem mightily, for I see neither heaven nor sun. "Ni dis[s]ceoil," that is, not without a story for the descendants of Niall that down.

IT ENDETH. AMEN.

or something in that way, to indicate the resolution of the contraction. Meantime, while I have thus preserved a uniformity pleasing to the eye, I have done no injustice to the student, for in the accurate lithograph copy of *Leb. na hUidre*, published some time ago by the Royal Irish Academy, he can see the contraction at a glance, while from the present edition he can test my mode of resolving it.

As I had no opportunity of representing in print the dotted *n* and *m*, I shall here point out the words in which they occur :

The *n* of *fuiln*, p. 8, line 17 : the *m* of *τεορᾶμ*, and of *βλιαῶανμ*, p. 10, fourth line from foot : the *n* of *cing*, next line : the second *n* of *ἐνῶναιβ*, p. 14, line 1 : the *n* of *νορᾶινγερετ*, same page, line 2 : the second *n* of *νονγεβαο*,

ib., line 4: the n of m in lap m góevel, ib., seventh line from foot: the n of m and guén, ib., sixth and fifth line from foot, and p. 16, line 13: the n of deilmn and v[í]olainḡ, p. 24, Article 1, and again, Article 3: the m of apm bu, p. 28, Article 9: the n of angil Oé, p. 30, Article 1: the n of angil, p. 32, Article 13: the n of o'angil, p. 38, Article 9: the n of immedon, p. 40, Article 11: the n of angel, p. 64, Article 11.

*Corrections of text.*—mō mnapba, p. 8, line 10 [*ms.* m cinnapba]: puc, p. 12, line 9 from foot [*ms.* puc]: p[ri]c[ti], p. 16, line 12 [*ms.* p[ri]c[ti]]: i cpúb, p. 18, line 15 [*ms.* ícpub]: deperpeccatigir, p. 18, line 8 from foot [*ms.* deper—] docuipmet p. 20, line 3 [*ms.* docuipmet]: pencaio, p. 24, Article 3 [*ms.* p[er]caio]: pluneo, p. 28, Article 13 [*ms.* plunenō, with the second n dotted to indicate *deletion*]: omō, p. 32, Article 7 [*ms.* binō]: 'n a cpuib, p. 32, Article 11 [*ms.* na[ci]uib]: angil Oé, p. 32, Article 13 [*ms.* angel Oé]: nochluneo p. 36, Article 3 [*ms.* pochluneo]: m[et] éc, p. 38, Article 8 [*ms.* m[et]éc]: do[ri]canao, p. 40, Article 11 [*ms.* do[ri]canao]: m ma, p. 62, line 6 [*ms.* nima].

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